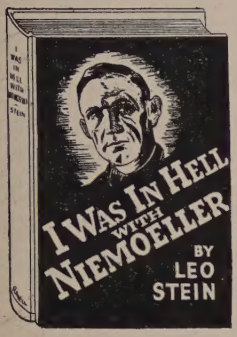
Dr. Norman Vincent Peale says: "A bugle call summoning men to stand for their faith"



I WAS IN HELL WITH NIEMOELLER

By LEO STEIN

Tortured for his faith the devoted pastor speaks through this book.

An amazing true narrative of Pastor Niemoeller's imprisonment for the Christian faith, told by a former fellow-prisoner of whom THE PULPIT DIGEST says: "Dr. Stein is the spokesman for one of the greatest figures in 20th Century Christianity, Niemoeller's cause is the cause of righteousness, and of religious freedom." $2.50

HAROLD J. OCKENGA, D. D.

EVERY ONE THAT BELIEVETH

Expository address on The Book of Romans by Minister, Park St. Church, Boston, in which he is at his best for his analytical and expository skill. $2.00

ROBERT WORTH FRANK, D. D.

THE CHRISTIAN'S DUTY

Dr. Frank of the Presbyterian Theological Seminary, Chicago, presents a stirring volume of addresses which deal effectively with the problems of the Christian in the life of today. $2.00

JOHN E. SIMPSON, D. D.

FAITHFUL ALSO IN MUCH

A valuable source book on Stewardship in which all the Bible teachings on possessions are arranged in the order of Scripture. With an appendix on the practice and teaching of the church. Paper 60c, Cloth, $1.00

J. W. G. WARD, Litt. D.

THE SONG OF THE SHEPHERD

Dr. Ward's gifts of vivid imagination and beautiful expression make the Twenty-third Psalm glow with even added lustre and appeal. A useful gift for all occasions. $1.00

RALPH G. TURNBULL, Ph. D.

THIS BUSINESS OF BEING CONVERTED

A volume of gripping addresses on the way of salvation through Jesus Christ, with other messages for these times along allied themes. $1.50

JOHN H. McCOMB, D. D.

GOD'S PURPOSE IN THIS AGE

"A tonic which seeks to foster faith and banish doubt and indifference to God . . . fundamental teachings presented for instruction, comfort and evangelization." — *Christian Union Herald.* $1.00

THE CONFLICT WITHIN MY SELF

By EARLE V. PIERCE, D. D.

Long a preacher of recognized power and a past president of the Northern Baptist Convention, Dr. Pierce presents his first volume of sermons. They are full of delightful surprises, leading one from beaten highways up high mountain peaks of holy endeavor. Ministers and laymen alike will be interested in them. $1.50

AT ALL BOOK STORES **FLEMING H. REVELL CO.** 158 FIFTH AVE. NEW YORK

JUNE, 1942

VOL. XLIV NO. 6

CONTENTS

What Are We Fighting For? 267
Wm. C. Kernan

Correspondence Schools 269
J. F. Noffsinger

The Rural Minister 271
Stanley C. Tiller

Daily Vacation Bible School 273
Calvin T. Ryan

Editorial 274

Church Methods 276
Save the Children
Missionary Minutes
Greeting to Service Men
Church Drama, **Gass**

Sermons 281
Myself, Fellows, God
S. Edward Young
Safety Zones for Souls
Charles Haddon Nabers
The Turning of the Morning
Archibald Chisholm
When Trouble Comes
Clarence E. Macartney

Junior Sermons, Sessler 289
Signs for Tourists
The Good Fairy

Illustrations 292
Wm. J. Hart, D.D.
J. J. Phelan, D.D.

Book Reviews 300

Prayer Meetings 303

Topical Index 309

Buyer's Guide 310

The EXPOSITOR
and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

"Unless the church desires to see curtailment of space given to religion, now is the time to say a sincere 'thank you' to editors and publishers of daily newspapers for service rendered." So says Dr. Ralph Stoody, of New York, director of the Commission on Public Information of the Methodist Church.

With priorities pressing and conservation the object, the American Newspaper Publishers Association suggests the reduction of religious news as a means to that end and is already reducing space given to church news, in order to save paper.

It is the belief of church publicists that prompt and large assurance by church-member readers that such coverage is desired, will stay the proposed cut.

The duty is clear-cut. Write your newspaper editor, have your members write him and express not only appreciation for the space he has given to religious news in his paper, his fine cooperation but provide him with several reasons why readers of all faiths will find religious news heartening and helpful, especially in war-time.

The need for such expression is immediate. There is no time to lose if we are to save for religious news in the papers of the nation, what at best is a pitifully inadequate amount of space.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., 501 Caxton Building, Cleveland, Ohio.

Subscription Rate: Domestic, $3.00 a year. Foreign, $3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, $3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1942. **Entered as second-class matter at the Post Office at Cleveland, Ohio. Additional Entry at East Aurora, N. Y.**

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey	W. S. Ramsey	Pope and Walsh	John D. Emrich	17 Faringdon St.
Editorial Office	Caxton Bldg.	40 E. 49th St.	9 W. Washington	London, E. C. 4
East Aurora, N. Y.	Cleveland, Ohio	New York City	Chicago, Illinois	England

What

ARE WE FIGHTING

For

WM. C. KERNAN

SINCE 1931 a pattern of counter-revolution has been taking form in the world.

Here are the events which outline the pattern. September 18, 1931: . . . Japan invades Manchuria. No one pays very much attention to it. It is none of our business. It concerns only China.

October 3, 1935 . . . Mussolini attacks Ethiopia. It is unjust, but who wants to risk war on account of Ethiopia?

March 7, 1936 . . . Hitler invades the Rhineland. This is contrary to the Versailles Treaty but France does not object. Why should we?

July 7, 1937 . . . Japan begins large-scale military operations against China. Startling, but still none of our business.

March 11, 1938 . . . Hitler marches into Austria. No one even tries to stop him.

September 30, 1938 . . . the Munich agreement is signed and Hitler annexes the Sudetenland. Things are getting alarming. But the people suppose that Hitler's hunger can be satisfied, and the peace kept, by throwing the Nazis a chunk of someone else's territory.

March 15, 1939 . . . Nazi troops enter Prague. All of Czechoslovakia now belongs to Hitler. Still no one does anything.

April 7, 1939 . . . Mussolini again. This time he attacks Albania. Force is asserting itself with deadly frequency but still no one does anything to stop it, although some people are saying that something ought to be done to stop it.

September 1, 1939 . . . Hitler invades Poland. The people of the democracies suddenly realize that they have not been dealing with men who are simply land-hungry, but that they have been encouraging men who hate Western civilization, and who have begun a counter-revolution against the revolution that formed it.

We can now discern what many of us in America could not understand even as late as 1939 . . . that the fascist counter-revolution was ultimately directed against the gradually maturing fruits of our own civilization.

We had started by making a clean break with every social doctrine that regarded some men as superior by birth to others. A simple, direct sentence in the Declaration of Independence stated our creed thus: . . . "all men are created equal." This meant equality with respect to rights, not to talents, and it applied to all men of every race, every religion, every class. Over the years we have carried forward our revolution. We have been trying, and with a great degree of success, to guarantee equal rights to every man. We have found that equal rights are the gateway to opportunity, so that a man in our society can develop his talents if he can be sure that no restrictions are placed on his rights.

I say that we have made progress. We have. In accordance with this principle of equal rights we have decreed that every adult citizen of this country may exercise the right of suffrage. It was not always so. Once only people who owned property could vote. Once only adult males could vote. But our revolution for the emancipation of the common man was proceeding. It was vital. It opened new opportunity to the people when it applied the principle of equal rights to suffrage.

There are still some people who do not believe in the right of Negroes to vote, and they prevent them from voting by means of the poll tax and intimidation. We still have a battle

to fight for complete suffrage, therefore, but we're fighting it, and we are going to win it, and no one is going to put us in jail for that because we have all the democratic principles on our side.

We had to contend for educational opportunity for the common man as represented by the establishment of the public school system. People of property, who did not want to pay taxes for the education of other people's children, objected to it. But we knew that our revolution had established the principle of equal rights for all, and that we needed an intelligent population to insure the success of popular government. We concluded, therefore, that while people of property should educate their children, people without property should have the same opportunity and the same obligation. Equal rights again; extended this time to popular education. Universal education, like universal suffrage, is essential to representative democratic government. We won that fight, too, and the results are before us.

We have achieved religious equality to a satisfactory degree. It was not easy. It did not happen all at once. There was a time in Massachusetts when Episcopalians, Roman Catholics, and Baptists did not enjoy the right to worship God according to conscience as they do now. Religious persecution drove the Mormons across the country all the way to Utah. The earlier history of America cannot be told at all without reference to the persecution of men for their religious beliefs.

In an earlier day it was not generally true that there was freedom of religion, or freedom of the press, or freedom of assembly, in the only sense in which these freedoms can have meaning . . . that is, in the sense that they are for *everyone!* We had to fight for them . . . against exclusiveness . . . against those who thought of freedom only in terms of themselves . . . against all those who could not trust the people enough with liberty to be willing to guarantee rights for all, which alone make liberty possible in the actual world.

We fought for our liberty then. We have been fighting for it ever since. We shall go on fighting for it until the end of time. *This is our revolution. It is a revolution for the rights of man.* We are winning our fight. We won the *principle* of equal rights in 1776. The Declaration of Independence says so. The Constitution says so, too. And in every generation, in accordance with this principle, we have been striking the shackles from the souls of men . . . not only from their wrists . . . but from their souls, which is the important thing to do.

When the Declaration of Independence pronounced that all men are created equal there were slaves in the United States. Jefferson wished to abolish slavery in the Declaration of Independence. But Franklin dissuaded him from inserting a clause to this effect, pleading that if the people of America would accept the principle of equal rights the time would come when they would see the discrepancy between this principle and slavery, with the result that the latter would be abolished. And it turned out that way.

But there are other forms of slavery besides holding men in physical subjection by force. There is economic slavery resulting from such concentration of economic power in a few hands as to make large sections of the population dependent upon the will, the interests, and the possible stupidity of these few.

Americans who believe in equal rights are now attacking this kind of slavery. We are beginning to see that if it is right for one man to live in a good house, it is right for all to have the same opportunity. If it is right for one man to retire with economic security after a life-time of useful service to the community, it is right for all men to be able to do the same thing. If it is right for some to influence the economic development of the country, it is also right for all who work and produce to have a share and a voice in determining the economic development of the country.

Those who oppose the increasingly important part that labor is playing in the social, economic, and political evolution of America do not understand anything about the forces that are at work in our country for the greater fulfillment of the principle of equal rights. Those who see in the war emergency an opportunity to deprive labor of the recognition of such rights as it has already won are not only admitting that they do not know what the war is about, they are also admitting that they do not know what the American Revolution is all about . . . the revolution which established the principle that "all men are created equal" . . . the revolution that has been going on, in obedience to that principle, to free the souls and bodies of men since 1776.

The opponents of economic democracy now are the counterparts of their forebears who tried to stop our revolution when it demanded religious equality, and educational equality, and political equality.

But the American Revolution can't be stopped! It is too right and too strong. It is right because it understands the nature of man . . . that he is created free by God and may not be enslaved by anyone. It is strong because it

(Continued on Page 308)

CORRESPONDENCE SCHOOLS

J. F. NOFFSINGER

Director, National Home Study Council

FEW people know the real facts behind correspondence study, the earnestness with which it is pursued, the extent of its effectiveness, its contribution to famous American successes or the success of correspondence study itself. During 1941 approximately three-quarters of a million adult American men and women were enrolled in our various correspondence schools. The majority of them pursued courses of instruction in the various trades and vocations for the purpose of up-grading themselves into more responsible and better paid jobs. In practically every organization and industry in our country will be found bookkeepers who aspire to become accountants, typists who purpose to become secretaries, apprentices who plan to become efficient journeymen, mechanics who have their eyes on a foremanship, junior executives who hope eventually to be taken into the firm, etc. It is such ambitious, aspiring young men and women—not necessarily young in years, but youthful and purposeful in that they have a life vision, who make up the great bulk of American correspondence school students today.

That such ambitions are encouraged by modern management is shown by the fact that more than 5,000 American industrial and commercial organizations now have some kind of contractual relationship with correspondence schools for the purpose of up-grading their respective employees. Likewise the U. S. government has placed its stamp of approval upon such educational courses, inasmuch as it has been purchasing them for approximately twenty years and is now making them available without cost to all enlisted men in the U. S. Army, the U. S. Marine Corps, the U. S. Army Air Corps, etc., etc.

Many Outstanding Alumni

Don't laugh at the idea of correspondence school courses, but consider the fact that on the alumni list of one private correspondence school alone, is found the name of a governor of one of our most important states, a United States senator from Michigan, an attorney general of Vermont, the executive director of the Chicago Association of Commerce, a district judge of New Mexico, a late professor at Harvard University, the comptroller of the U. S. Gypsum company, the auditor of the Goodrich Tire and Rubber company, the comptroller of the City of St. Paul, the business manager of "Popular Mechanics," the dean of engineering in the State College of New Mexico, as well as such names as Walter P. Chrysler, Captain Eddie Rickenbacker and hundreds of other nationally known and successful men. Another correspondence school has on its alumni list the names of more than 10 per cent of all the Certified Public Accountants in the U. S. While yet another correspondence school reports that an analysis of the student body shows that more than half of those enrolled are either minor executives, major executives, or owners of businesses—the exact breakdown being 5 per cent president or owners, 15 per cent major executives (other than presidents), and 33 per cent minor executives—a total of 53 per cent.

Correspondence study spells opportunity to those who are mentally alert, to those who wish to forge ahead of the crowd, to those who recognize that life is a school and that education is a continuous process from the cradle to the grave. A recent study of the American college and university graduates shows that 52 per cent of them enroll for correspondence courses after leaving college halls, and that the courses which they took were related to their daily occupations—the objective being job improvement. Correspondence study is as truly American in spirit as the Statue of Liberty, the Town Hall Meeting of the Air, or Abraham Lincoln studying by the fireplace.

Important as it is to turn fleeting moments into profit through home study, it is even more important to be sure that you are the type of an individual who could and would profit from such an adventure, and also to be sure that you have selected both the proper course and the

Washington, D. C.

right school, for there are just as many, if not more, failures by the correspondence school route than by the resident school method. There are today more than 600 schools in the U. S. offering some 25,000 correspondence courses of study—unfortunately only a small proportion of which have been approved by any inspecting or examining body.

Who Should Enroll?

Who, then, should enroll for correspondence study, and in what school or schools? College presidents agree that all young people should not go to college. We are equally sure that all should not seek further training through the correspondence method. But who should enroll for such study? On the basis of experience we would suggest the following are most likely to succeed:

(a) Those who are willing to sacrifice regularly a definite part of their leisure time for the purpose of study. Home study requires a steadfastness of purpose over an extended period of time, which, unfortunately, some individuals appear not to possess.

(b) Those who are now employed in some trade or vocation, or have had previous experience in a related field to the courses pursued. While much can undoubtedly be learned regarding any trade or vocation by correspondence irrespective of previous experience, this method is best adapted to the needs of those who desire up-grading and is not so successful when an entirely new field of endeavor is being entered. The student's daily work should be his laboratory and his course of study should supply the necessary theory.

(c) Those who can pay the tuition fees required. Correspondence school tuition fees are usually payable on a monthly basis—but they are expected to be paid. Many think that they can discontinue their correspondence courses whenever they desire and cease paying the monthly tuition installment. Most schools require their students to sign an enrollment form which is in reality a contract, so that the entire tuition fee is payable whether the student studies or not. Anyone, therefore, who does not plan to complete his course, or who is not reasonably sure that he will be able to complete the payment of it, obviously should not enroll. All legitimate correspondence schools, however, will gladly extend the period for the payment of the tuition fee in case of illness, unemployment or any other legitimate reason, when the student promptly advises the school of his situation.

Careful Selection Required

The school in which to enroll is also a serious question, for all of the 600 schools offering home study courses are not of equal merit. The school to be selected, however, will depend largely upon the course or courses of study desired. If something in the field of liberal arts and sciences is desired, one of the forty-four state universities should be selected. If home study courses in Bible or Theology are desired, one of the theological seminaries, of course, should be selected; while the best available trade and vocational courses will be found among the offerings of the so-called private correspondence schools. Some of these schools are recognized as offering instruction of the highest quality, while others offer little of merit. It is usually possible for the prospective student to recognize readily the latter kind of school by its claiming to have a "special offer" for a "limited number" of students. It also "guarantees" by contract or innuendo that a "job" will be given, that its representatives are "Vocational Engineers," that students are being "selected" for "advertising purposes" and similar statements.

Frequently clergymen write us asking about certain so-called "colleges," "universities," "foundations," etc., which offer to confer various academic degrees through correspondence study. We wish to point out that no recognized or accredited college or university in the United States will confer any academic degrees whatsoever for work done exclusively through correspondence study. Accredited colleges and universities require that at least one half of the credits necessary for a degree must be earned in residence. Therefore any degrees which are secured through correspondence study alone are conferred only by non-accredited institutions which are rated as "diploma mills" and are worth no more in the academic world than the paper upon which they are printed.

A recent investigation of a certain "university" of this type disclosed the fact that more than 90 per cent of its student body were clergymen and teachers who apparently thought that a degree was a necessary vocational asset, even though the degree thus secured was spurious. It is quite probable, therefore, that if clergymen and teachers, who should know the worthlessness of such degrees, would cease patronizing such institutions that the "diploma mill industry" would practically cease over night.

Before enrolling in any correspondence school it would be well to consult the librarian of your nearest public library or your local high school

principal, or write to the National Home Study Council, Washington, D. C. The last named organization has been able, during the past 15 years, to approve only a comparatively small number of the correspondence schools now operating within the United States. Their 1942 Directory, which lists all of the approved home study schools, will be sent to anyone, free, upon request. The Council also investigates and sees that fitting action is taken against any school reported to it as being guilty of fraudulent or unethical practices.

The Rural MINISTER

STANLEY C. TILLER

AN increasing number of rural ministers come to the conclusion that they can no longer justify their appeal for maintenance on the grounds that they contribute to community betterment by conducting "services." That kind of appeal seemed to justify the existence of a rural ministry fifty years ago, but it does not furnish a sufficient basis for the existence and support of a rural ministry today. The time has come when town and country ministers must recognize a peculiar obligation to assist the farmer with his crop and market problems; help the unemployed to find work, and enlarge the program of their churches so that they will minister to the whole of life and not merely one particular aspect of it. For this greater task rural ministers need to understand the conditions and forces operative in American rural life.

1. Knowing Characteristic Features of American Country Life.

It is just as important for a rural minister to know the characteristic features of American country life as it is for a physician to know the anatomy of the human body. By that I mean, he should understand the influences of different kinds of physiographic conditions upon the life, the ideas, and the temperament of the people who live under these conditions. Likewise, he should know something about the influences emanating from rural political, educational, social and religious institutions.

For instance, the physical characteristics of a farming community, such as temperature, rainfalls, drainage, surface and subsoils exercise a determining influence upon the thought, the life, and the temperament of the people whose livelihood depends upon these differences in nature's endowment. An understanding of these local physiographic features will go a long way in helping the minister to understand his people, their problems and, incidentally, to enlist their support in expanding the Church program to include the larger field of community betterment.

Then, too, the minister should have a working knowledge at least of racial and religious conditions and forces which embrace the social life of his community. Some communities are predominantly English, others German or Italian. Other communities are a mixture of many nationalities. The same thing holds true religiously. Some communities are predominantly Catholic, others Protestant. Most communities have a diversification of religious sects. Significantly important, also, is the question as to whether the community is rich or poor; whether there is economic equality, or whether there are extremes of wealth and poverty.

But what have physiographical and sociological influences to do with the minister and his people, you ask. They have more to do with the minister and his people than we have time to discuss here. Any minister who has tried to bring the people of his community into frequent contact with each other has discovered, many times to his disillusionment, that barriers of race, religion, neighborhood quarrels, prejudices, and the like have greatly hampered those plans, immeasurably tested his tact, and embarrassingly revealed his lack of practical training for the task he set out to accomplish.

What I have said may be summed up in these words: The minister is a servant of the community; he must participate in all that concerns the physical, moral and spiritual welfare of the community in which he serves, and for this larger task he must understand the conditions

Flanders, N. J.

and forces which embrace the life of his particular sphere of activity.

What do we mean by community service? and how may the minister obtain the cooperation and enlist the support of his people in rendering intelligent and systematic service, which ought to be related helpfully to the whole of life?

2. Ministering to a Community Need.

Any type of service that ministers to a community need, whether that need be physical, social, moral or spiritual is obviously community service.

Specifically, many town and country ministers have come to a fork in the road with respect to the problem of recreation. They have come to feel that they must either go to Nazareth or to Jerusalem—recognize the problem and provide adequate recreational facilities for both old and young in their communities, or take the Nazareth road of ease and comfort, thus leaving the people of their parishes on a bench in the park, exposed to the tender mercies of professional and commercial entertainers. The minister, I say, has come to a fork in the road in his own thinking with respect to this one particular problem, but his people have not gone as far as he has in their thinking regarding the problem, if indeed they recognize that it is a problem. Consequently, the minister's problem here becomes twofold. 1, he must seek to make his own conviction of the need for adequate recreational facilities for his community a reality, and 2, he must get his people to see what he sees if he is to have their support and cooperation.

Here it is that he encounters the conservatism of rural people, a conservatism that sometimes makes radicals mourn and angels weep. But here also the minister must recognize a simple fact, namely, that the conclusions which he has reached, regarding the imperative demand which the community is making upon his Church to provide recreation for the multitude, were reached far in advance of his people, and that he himself did not reach that conclusion in a single day. It is here at this vital point that so many rural ministers come to a deadlock with their people. The minister becomes obsessed by an idea, perhaps a little overenthusiastic about it, and instead of leading his people step by step along the direction which his idea indicates, he tries to force them too rapidly from the social premises upon which they are building their lives with the obvious result that he himself feels that he has been let down, and his idea or dream never bears fruit. Whereas, what really happened was that he expected his people to move forward more rapidly than their thought life or social background would permit them. He introduced a reforming idea to his people without first creating the atmosphere for reform.

What the minister should have done was to have cultivated his more conservative members, gotten their point of view, learned something of the problems they meet in their business. Such a method of procedure would have created not only an atmosphere favorable to the reception of his new and reforming idea, but also it would have exercised a correcting influence of his own thinking. Sometimes it is a saving grace for the minister to keep his mind open to suggestions from his people, always remembering the words of Cromwell, "I beseech you by the bowels of Christ, remember you may be mistaken."

3. Confidence, the Basis of Departure.

The minister stands somewhat in the same relationship to his people as a physician does to his patients. That is to say, confidence is the basis of service for both the minister and the physician. Naturally, this basis of confidence cannot be established overnight. It takes years of patient, thoughtful cultivation and planning on the part of the minister to establish between his people and himself a relationship of confidence necessary to mutual progress. When once the minister has earned the confidence of his people and they have come to recognize his leadership ability, there is no task too big nor problem too challenging for them to undertake with him. He becomes the captain of their souls, the master of their fate, and with him they will venture forth from the known to the unknown, the tried to the untried.

A modern dictator says to a depressed people, "Follow me, I know the way, you will be saved." The rural church today wants leadership that knows the way, and has a supreme purpose big enough to challenge the most virile, as well as gentle enough to attract the timid.

4. Agencies at Hand.

A rural minister may employ several methods to accomplish his aims. He may organize study groups, conduct forums, cooperate with Agricultural Colleges in conducting fairs and institutes which will bring the whole countryside together, and last, but not least, he may conduct a Community Survey. A community survey differs from a religious census in that the former is a study of environment, and purposes to note and classify every factor in the environment which influences well-being.

community survey seeks to note such factors climate, soil, rainfall, housing, sanitation, mmunity health, etc. Such a survey will go to the field of economics to discover whether ere is a good material foundation for the life the spirit. In an agricultural community e investigation will concern itself with the estion of tenantry, absentee landlords, marting, crop producing, etc.

The sociological structure and educational encies of the community will be given careful consideration. Religious institutions, community morals, play and recreation will be surveyed. These suggestions are by no means exhaustive. They merely suggest the vast scope and tremendous possibilities involved in a comprehensive study of this kind.

If the minister serving a rural church in this troubled, constantly changing twentieth centoury takes seriously the words of the Great Leader of men "feed my sheep" he must understand his people, how they live, the conditions and forces influencing their environment, and seek to create a power within his own people that will insure for them a fuller, richer, and happier Christian experience which in turn will enable them more effectively to serve the common good.

A Daily Vacation BIBLE SCHOOL

CALVIN T. RYAN

THIS vacation the twelfth session of the A. O. Thomas Daily Vacation Bible School will be held in connection with the State Teachers College in Kearney, Nebraska. It is, I believe, the only school of its kind conducted by a college and sponsored by a Ministerial Union.

The school is unique. It is provisioned to take care of only the kindergarten through the sixth grade, but in 1941 so many advanced students reported that the director of the School supervised a Sixth A group. Members of the Ministerial Union meet with the college officials and work out a satisfactory curriculum. As in the early days of our educational history, the ministers remain the visiting committee. They are invited to visit the school, and they often speak at the daily convocations. They encourage the parents from their respective churches to send their children during the six weeks in which the school is in session.

It is strictly non-denominational. The 1941 session had enrolled Jews, Catholics, Lutherans, and many other branches of the Protestant denominations. The teachers of the various classes and subjects are equally distributed with reference to their religious affiliations.

The purpose of the school is to acquaint children with the Bible, with Bible people, times, and customs. They study costume, communication, eating customs, and home life of the time of Jesus. It is a combination of the direct and the indirect approach. Emphasis is not entirely on memory work, yet memory work is encouraged. It may have no religious or utilitarian value to know that Job says the white of an egg has no taste, or that Shakespeare didn't create the phrase "by the skin of our teeth," nevertheless, I am happy to have my child taught to "search the scriptures" under guidance and discover the many hidden treasures there. While it may not keep the college student out of heaven not to know the name of the first book in the Bible, yet I prefer my daughter to be better informed before she enters a college class. Likewise I shall be happy to have her hear and know about the opera *Samson and Delilah;* yet I am more happy that she is reading the story in Judges.

My daughter has been enrolled in many of the Daily Vacation Bible sessions. She has enjoyed them and profited from them. I recall that last summer she came in one day and announced, "I have to tell the story of Joseph's dreams. Where can I find them in the Bible?"

A day or so later, she came home and said that she was in the chorus of the cantata. Now "the cantata" turned out to be the musical part of the final program given by the school, and it told the life of Jesus in song and story.

On another day her announcement was that she had to write an editorial for the school paper. So through the summer we heard about

Kearney, Nebraska.

The Editor's Columns

Rise and Shine

HE was seated at a table in the over-crowded diner, when I entered as the train pulled into Albany. I saw him motion to the vacant chair at his side which I had not seen.

The trim insignia sewn on the upper-sleeve indicated that he belonged to the Air Corps. Later it developed that he was on his way west for a short period and then, as he said, "Your guess is as good as mine."

Miles of travel through identical sections of the country, similarity of former experiences and occupations and natural bents which had much in common, paved the way for the conversation over which we lingered long after the diner meal.

"It has been an interesting study," he said, "not only in my present enlistment but in my former to watch the work of the Chaplains in the various camps where I have been stationed. I am more of a Protestant than anything else and yet I have to admit to a greater respect for other than Protestant Chaplains. Why? I'll tell you.

"I have come to expect the average Protestant Chaplain to go out of his way to curry the favor of the soldiers. He often strays far out of the field of his normal service and obligation in what appears to the soldier to be his striving to be all things to all men. They want him to be one thing, their Chaplain. He seemingly wants to be another, one of the gang, a 'right guy.' He errs in the belief that if he wins their confidence as a 'right guy' he holds it as their Chaplain. It can work just the reverse of that for when a soldier wants spiritual help he likes to seek it just a bit above his "gang's" normal level.

"The Catholic Chaplain, as a rule, does not compromise, lower his dignity or seek to win the men by becoming one of them. He knows where he stands and carries on like a Priest. He is not greatly concerned whether the fellows like it or not. He has a job to do. He doesn't pull his punches or sugar-coat his pills. He is honest with himself and his work and the boys believe that means he will be honest with them. He is naturally respected and turned to more than a Chaplain who is first of all a hail fellow well met."

We are likely to hear much more of the Chaplain's view of his job and his soldiers than we are to hear the soldier speak of his Chaplain. While it cannot be questioned that ministers have occasionally undershot the mark of their high calling, by giving what they feel their people want, I am wondering if it might not be well for the Chaplain to know what his boys expect of him. It might be enlightening if my friend on the diner represents more than one isolated voice. It is not often a congregation wants their pastor to rise to their standard.

Hit and Run

JUNE is the month of Roses and, as some are wont to have it, the month of weddings. The idea that it takes a huge, international crisis to bring John and Mary to the long avoided hitching post may have a touch of the jocular in it, but he who does the "hitching" overlooks the crux of the whole matter when he sees in it nothing more than the jocular.

As during the last war, so now. Countless hasty, unpromising, rash marriages are being consummated the night before John embarks for distant, uncertain shores and Mary goes back to her counter or desk job. The one thing that John and Mary have agreed upon as a certainty is the high probability that neither will ever see the other again. Physical attraction may be based upon some such thesis, but the spiritual union which is holy wedlock, never. To such unions Dan Cupid is a horrified, disheartened witness, nothing more. To what degree such unions of a quarter of century ago lie behind the record-breaking divorce tally of the last decade or two, the record before which ministers stand aghast, would be interesting to know.

If we believe as we profess, that the union of a man and woman is a holy institution, ordained

of God, why don't more of us choke on the service we read when we unite some mother's son, uniformed, ready to leave for a front set up by a foe who mocks all save the physical union of man and woman, and a girl he had met at a dance the Saturday before?

If ever a minister thought to keep his professional garb unspotted from the world, here is today's big chance for him to do so. That some magistrate or cross-road marrying parson will perform the wedding and get the fee, if you don't, is no doubt true, but there are other things more vital to you than the number you marry and the fees you receive. The minister who respects neither himself nor his calling must not be surprised if he suddenly realizes a common, dwindling respect for him and his profession among all who know of his indifference to the sanctity of the wedding.

These are critical times, packed with dynamite both literally and figuratively and certainly for no one more than the minister. Everything of the so-called old order is topsy-turvy and will become more so. It is during the storm and dark when the dependable light on shore is of real value to the mariner. To become part of the increasing hysteria of a powder-singed world is hardly the part for the pastor. He of all men should know where he stands and why. The sure anchorage he knows, he should share with others of the gale.

You have been given powers, by both civil and ecclesiastic government, which is not delegated to any slothful, irresponsible Tom, Dick and Harry. The man who performs a wedding is in no small manner responsible for the outcome. If a pastor treats marriage lightly why protest when the married couple do the same? Ministers have in their hands a power which will brighten or darken tomorrow. Take these soldier weddings at their real value. Flash judgments lead to flash weddings. None but a commercialized, indifferent pastor will have aught to do with either.

Conversion

WHY should it require a world upheaval to clear our senses to appreciate opportunities, come and gone?

Turning our backs upon Conversion through the years, as something outgrown, something that belonged to an age that once may have been, we are now forced to face it. But instead of the inner, deeper soul-conversion we denied, it is a purely physical one now, the changing over of the mechanical set-up of the industries of the nation, from a peace-time program of constructive production to an all-out program of production for war.

It touches every one of us with its finger of varying weight. The industry of a nation may not be stopped, discontinued, reorganized, retooled and started again along new ways, without it affecting countless thousands. Not a home in the land can escape the effects of the conversion of industry.

It's all very much like a world-wide row of dominoes set on end. The first one is knocked over and, one by one, each in its turn, feels the effect of the fall of the one next to it. Sad that spiritual conversion couldn't have worked that way, to save us from the cause of this physical conversion. But we are Americans, they say. We can take it and at the same time thank God that we are not yet called upon to take much that befalls others.

Forcibly, howbeit properly and necessarily, we are now being converted into what we must be rather than what we should have been. It's not a heartening thought that the inner conversion of half a dozen errant souls, in time, might have saved us from our present problems. Vital matters are always that way. Once gone by they have a way of circling round, boomerang-like, eventually to strike from the rear. But the milk is spilled. Little now to do but to study the reason for its spilling and take the measures needful that it spill not again.

When the time comes towards which the conversion of today looks and which it promises, when mankind may again be free to appraise his opportunity, I wonder if he will have learned the fact that where there is not inner conversion, there will be outer conversion and all it implies.

America At War

In Alice Lent Covert's book of fiction, "Fighting Parson," Galyon is a renegade outlaw who has been terrorizing the surrounding countryside for years. Finally, through the inspiring efforts of the Fighting Parson, Galyon is captured and his gang broken up. Just before the Parson and his neighbors start off toward Galyon's stronghold, he walks off into the woods, sits down on a fallen tree, and looks up into the sky, saying in a business-like tone, "Now then, You and me had better have a talk. Likely I'm goin' to be pretty busy in the next few days, and I might not have time for any long confabs. Looks like we've finally got the ball started rollin', and I wouldn't stop it if I could. This is a job that's got to be done, and that it ain't to my likin' don't make any difference. There's goin' to be some more

(Continued on Page 305)

THE CHURCH AT WORK

"Thoughts are the Seeds of Future Deeds"

Save The Children

A Children's Clothing Crusade for needy American children in impoverished rural and mountain sections of the United States and for British and refugee children in Great Britain has been launched by the Save the Children Federation. The campaign, with which Dr. Dorothy Canfield Fisher is identified in an advisory capacity, will be of National scope and will continue through December of this year. The goal of the campaign is one million pounds of serviceable used clothing and shoes.

The principal method of raising the clothes will be through public school "Bundle Days" held in the more privileged sections of the United States. Gifts will also be sought from individuals, churches, clubs, colleges, and other organizations.

By means of the "Bundle Days," in which 230,000 school children in 65 cities participated in 1941, a total of 157,000 pounds of clothing was shipped, mostly to the Southern Mountains. This vital aid enabled more than 30,000 children to attend school during the recent cold winter months.

"Bundle Days," conducted under the auspices of the Save the Children Federation, thus far in 1942 have yielded approximately as many pounds of clothing as were collected during the whole of last year. But the needs of both American children and those in the British Isles are so poignant that the board of the Federation has found it necessary to make a general appeal on an unprecedented scale.

In America there are great areas of need, and the mountain region of the southern states is one of them. Here thousands of people of pioneer stock are impoverished by reason of poor soil and scanty resources. In addition there are pockets of need in many other sections of our country, especially in the Deep South and Southwest. It is understandable, therefore, that the Federation should be seeking double the amount of clothing this year to meet the minimum needs of children in the 200 rural counties comprising the mountain area only partly served, together with other sections of the South and the Ozarks.

The Federation will also try to relieve the inevitable clothing shortage resulting from the war in Great Britain. At the present time children's clothing is needed in England for both British children and refugees of conquered nations sheltered there. The Save the Children Federation is making regular shipments to its sister organization in London, the Save the Children Fund, from the workshop at 20 East 45th Street.

Dr. H. Claude Hardy of White Plains is General Chairman of the Federation's National Advisory Committee of Schools Superintendents. The Honorary National Advisors are Dr. Dorothy Canfield Fisher and Dr. John W. Withers.

Among prominent clergymen and laymen in the corporation of the Federation, serving on committees, or otherwise identified with the Crusade are: Dr. Herbert Booth Smith, Dr. Clarence Macartney, Bishop Tucker, Dean Chester B. Emerson, Dr. Daniel A. Poling, Dr. Joseph C. Hazen, Dr. Mark A. Dawber, Dr. Ralph W. Sockman, Dr. Alva W. Taylor, Bishop Charles S. Selecman, Dr. William W. Patton, Dr. Paul S. Leinbach, Dr. Frederick Zimmerman, Dr. Henry S. Leiper, Mr. Harry N. Holmes, Dr. L. Foster Wood and Dr. Henry A. Atkinson.

Direct information for local campaigns may be secured from "Save the Children Federation, One Madison Avenue, New York City.

Reading Helps for Parents, Sunday School Teachers, and Pastors

Edward W. Blackman, Counsellor in Religious Education at the University of Michigan, says: For Christian families, perhaps the book most certain to relate you, on the one hand, to the school while, on the other hand, it relates you to the church and its education, is "Character and Christian Education" by Stewart G. Cole. The Child Study Magazine, Religious Education, the International Journal of Religious Education, and similar periodicals, any of which if read from month to month with some care, would be of great assistance.

Another type of reading which is much needed to help our youth is illustrated by the following: "Education for Life with God," by Powell; "Teaching Religion Creatively," by Myers; and "Psychology of Adjustment," by Shafer. Each of these books has attempted to take some one problem which deals with the growing child. For example:

(a) Powell in the above mentioned book is thinking about worship as the central experience necessary to train a child to be at home in his world and educate for God-centered attitudes.

(b) Myers is pointing out the difference between telling children how to feel and how to act or instructing them by memory and the reverse method of teaching, namely, by playing, working and planning with the children to bring out their own creative ability.

(c) Shafer has undertaken to bring the primer lessons of mental hygiene into the teaching of religion. He is a master of the project technique and opens the door to approved methods of teaching.

However, each one of the books here mentioned, while in the process of arguing a point of view, uses terminology which will revise our common terminology and help us in our general reading.

It is necessary for the parent, the pastor, the teacher, or the play director to bear in mind that while the characteristics of the pre-school child differ widely from the characteristics of the high school boy or girl, yet one can only understand the upper level of childhood by knowing something about the beginners.

Missionary Minutes

Everybody will agree that one of the main objects of Sunday School work at its best is the making of missionaries. Come to think of it practically all the missionaries of the next generation are today boys and girls in our Sunday Schools.

It is one thing to give general agreement to a statement: it is quite another thing to be so convinced and so concerned about it that it governs our actions and policy in whatever Department of the Sunday School we may happen to be working.

"So many well-meaning people have exploited the child for missions when they should have educated him." I remember the occasion when a discerning colleague of mine flashed out that epigram which has more truth in it than most.

It is our duty in the Sunday School to train our boys and girls for world-citizenship. They are likely to be more affected even than we have been by their relationship to other nations sharing this great world of ours. All the time we want these citizens of the future to want to be sharers, helpers, friends with people near and far.

Besides, some will go abroad on governmental and commercial errands. I shall never forget one Sunday evening going to a great service in a West African Church which was packed with a thousand people. There were quite a number of English business men in that town, but only one was at that service. The others? Well on my way up the hill to church I passed the English Club, blinds all up, each room with its group of my own fellow-countrymen, young most of them, gossiping, drinking and playing billiards.

Did somebody years ago fail to make those young business men and colonial servants missionary-minded?

But at the moment I am more concerned with our boys and girls of today. I know of no better method in the Intermediate Department than the weekly "five missionary minutes" with so many variations that there is almost a different way of taking it for every Sunday in the year.

A missionary hymn, carefully selected "stewards" presenting the weekly missionary offering (always consecreated with a prayer); the missionary secretary "taking over" and using his very precious minutes to deal with something of missionary interest. Sometimes he tells a story (he may even run a serial story for a month), sometimes he produces a picture or a diagram, or a curio, sometimes he reads a letter from a missionary; sometimes he brings along a misssionary, sometimes he has trained a juvenile collector to make a speech, or to sing—but always it is something that interests boys and girls in the work of their church overseas.

Results? It was almost with an awed voice that one mother told us about the cumulative effect of all this upon her two young people. Her girl (Games captain at her school) had come to her and said that when she left school

she wanted to be a children's nurse and then to get her full hospital training after which she wanted to be a missionary. That very same day her boy, a red-blooded youngster, came to her, not knowing anything of what his sister had done. He said that he felt he simply must tell her that after that wonderful communion service the previous day he felt he simply *must* be a missionary.

If we see to the sowing of the missionary seed in the wonderfully receptive soil of our adolescent scholars, God will see to the harvest. —*Stanley Sowton, in London Chronicle.*

Greetings To Service Men

I would like to share the following idea with readers of the EXPOSITOR, who have shared with me so many of their ideas:

In response to previous announcements, from the pulpit and in the local press, members of the Petersburg Methodist Church brought to the church over one hundred notes and greeting cards for the eleven boys of our community who are in military service. Each was a personal note, bearing the name of one of our boys and signed by the sender. These were placed upon the altar, and then the congregation joined in a session of prayer for all in service. After the worship service the greetings were made up into packs and sent, together with a personal letter from the pastor, to the boys.

In each letter was a request that it be answered by a letter to the church, which will be publicly read. We hope that this will be the beginning of an exchange of letters through the church which will continue as long as any of our young men have to be in active service. We trust this fellowship will not only cheer them while they are away, but will also maintain their interest in and care for their church.

Let's encourage all our churches to help the chaplains preserve the Christianity of the youth we send them to.—*Howard M. Hills, Petersburg, N. Y.*

A "News Team!"

Canon Peter Green commends, in his book, "The Christian Man," a work developed by the *Church Army* under the name of "The NEWS Team." "A NEWS Team," he says, "is a party of men and women, six to ten, who go from one parish to another parish that invites them, in the Church or parish hall, speak quite simply about what Jesus Christ is to them, and the part that Prayer, the Bible, public Worship, and Communion mean to them in their own lives."

He continues, "Plain, simple testimony is what is needed. I believe there is a great future for the movement."

In sending this suggestion, gleaned from Jane T. Stoddart's "The Psalms for Every Day Living," William J. Hart is presenting a new version and an enlarged scope of the "Evangelism" program with which many of us are familiar, and which needs to be revived and intensified.

No, the "NEWS Team" is not the sports division of a Metropolitan Newspaper. No doubt, announcing a proposed visit from six to ten big league athletes would draw a crowd. Actually, the "NEWS Team" described here brings more dramatic, more dynamic and breath-taking NEWS than any big league team ever carried. And this NEWS does not fade into the limbo of forgotten things by sun-up tomorrow. This NEWS is everlasting, and concerns every man, woman and child in every community in a vital and personal way, not alone today, but tomorrow and the next tomorrow. This NEWS touches every man, woman and child at every angle of existence from health, wealth, and appearance to the most intimate family and community relations. Jesus Christ, the Bible, Prayer, Worship, Communion,—these are the formation and the structure of every forward step made by civilized man. Is that dramatic NEWS?

Why not organize a NEWS Team in your parish, your community, and your conference? "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." —Psa. 66:16.

A Rebuilt World Declared Job of Gifted Minority

The ideas that will "rebuild the world" will come from the "minority—the de luxe segment of men and women gifted with leadership, foresight and the capacity for getting things done in a democracy," Harry Colling Spillman, author, lecturer and former newspaperman, told Buffalo Chapter, Sons of the American Revolution, Monday, at its annual "Ladies' Night" program in Buffalo Consistory.

Stressing that all the great gains of humanity —popular education, religious freedom and the freedom of scientific research — have stemmed from minority groups, Mr. Spillman added: "Majorities ever have been the dough—minorities, the leaven."

"History is tied together by the deeds and exploits of the heroic few," he said. "There will always be this 'Who's Who' that will determine what's what. Somebody must clean out our filthy cities and our filthy governments. Somebody must give character to commerce and morality to business, stability and honor to labor, vitality to education and unity to religion. Unless all history reverses itself, the

therapeutic agents will stem from the minority."—*Exchange.*

Coupons May Solve Soldier Gift Problems

It may be that Walter J. Seeley of Middletown, N. Y., has found a solution to the problem of what sort of gifts to send to men in our armed forces.

The Seeley idea is to have the Government issue coupon books in denominations ranging from $1 to $10, with each ticket worth from 5 to 50 cents. These would be negotiable in any Army or Navy post exchange or ship store —and perhaps in civilian stores, too.

Thus the recipient could make his own purchases. The boys would not be burdened with gifts they don't want and can't use. The folks back home would save postage and wouldn't have to worry about whether the boys liked the gifts. And valuable storage space would be saved on ships.

Problem Grows Greater

Mr. Seeley is a department store executive and stands to lose some business if his idea is adopted, but he believes it's for the good of the cause. He got to thinking about the matter when a gift package worth $2.42 cost an additional $2.58 in postage. He figured the receiver would much rather have had the cost or its equivalent in coupons.

The problem of what to send the boys overseas—and how to send it—is becoming increasingly greater. Packages and letters sometimes follow a trooper thousands of miles before catching up with him months later.

If Mom sent her boy a jar of his favorite strawberry preserves or a batch of cookies or a cake, the gift might be spoiled on a 7,000-mile journey.—*Wide World News Service, New York, May 11.*

Prayer Meeting Topics

JUNE

1. *Ideal for Young Homes.*
   Acts 18:1-3, 18.
   Christian comrades.
   Devoted to the church. I Cor. 16:19; Rom. 16:3, 4.
   Intelligent in Christian truth.
   Acts 18:26-28.
   Loved by Christian leaders.
   II Tim. 4:19.
   Devoted to the church.
   I Cor. 16:19; Rom. 16:3, 4.
2. *Wonders of the Bible.*
   Psa. 119:18, 129.
   Its unity, its majesty, its universality (translations), its ideals, its power to make good people.
   My testimony to it?
3. *Prayer For Young People.*
   Gen. 48:15, 16.
   Grateful testimony to Providence.
   Memory of growing destiny.
   Guidance still available.
   Acknowledging transferred trust.
4. *Sudden Opportunities.*
   Acts 8:29-40.
   Met with what resources?
   Does God foresee them?
   How recognized?
   Worth how much?
5. *Prayer For Rulers.*
   I Tim. 2:1, 2.
   Our dependence on them.
   Gratitude for their existence.
   Their need of Christian graces.
   Prayer for emergencies.

JULY

1. *Serving Three Governments.*
   As a Jew, Acts 28:20-4.
   As a Roman, Acts 22:28; 25:11.
   As a Christian, Phil. 3:20; Acts 28:31.
2. *Neglected Remedy For the Sick.*
   James 5:15, 16.
   Matches varying quality.
   Gives aid to physician.
   Blesses whole household.
   Leads to testimony.
3. *Our Letters.*
   II Thess. 3:17.
   Of appreciation, counsel, news, friendship, appeal.
   How serve with them? Have they helped us?
4. *The "Nevertheless."*
   Of faithfulness. Psa. 106:8, 44.
   Of safety. Psa. 31:22.
   Of mercy. 11 Chron. 19:3.
   Of submission. Matt. 26:39.
   Of consolation. Psa. 73:23.
5. *The Story Of Sin.*
   Pleasures, Heb. 11:25.
   Deceitfulness, Heb. 3:13.
   Wages, Rom. 6:23.
   Forgiveness. I Jno. 1:9.

Bulletin Board

"Flowers are the bright immortal pledge of life transcendent over death."

Church and Sunday School offer invaluable training in attitudes and habits preparatory to the modern life.

The best reformers the world has ever had are those who have commenced on themselves.

Prayer is the golden key which opens the morning and locks up the evening.—*Hopkins.*

DRAMA In The CHURCH

DARWIN XAVIER GASS

RELIGION is itself dramatic. Religion touches the life of every man, and to it each reacts either positively or negatively. In the world of affairs real men face real issues —this, together with their reactions and solutions, is dramatic. The drama when its characters portray reality, has the advantage of a strong arm with which to lay hold upon the audience. The audience, if the drama is good and acted well, feels a kinship with the characters and can be moved through them to religious attitudes and solutions of life's baffling complexities.

While religious drama should be the chief concern of the church in the realm of drama, the thought expressed by H. C. Eldridge is worth passing on. He writes: "Aside from the religious value of sacred drama in the church, a distinct social value, especially at this time, is desirable. We find church groups more and more using secular dramatic material as well as the sacred." There is no better atmosphere for clean recreation and entertainment than that provided by the shadow of the church, although secular activities of church groups should be kept definitely subordinate to religious activities.

A committee will never do any more than its chairman. Exceptions only prove the rule. Church drama groups will rarely go beyond the expectations of the pastor. In many small churches, it is the pastor who is responsible for directing dramatic presentations. But whether the pastor be directly responsible for directing the Church drama or not, it is not a bad idea for him to be familiar with the "ins and outs" involved in presenting drama. The least a pastor can do toward improving Church dramas is to lend his influence toward securing helpful materials for those to whom the responsibility falls. Such materials should probably be placed in the workers' library of the Church.

Drama in the Church by Fred Eastman and Louis Wilson (Samuel French, $1.50) is especially recommended for groups just beginning to give the matter of play production serious consideration, and who are not quite sure what it is all about. Advanced groups will also find worthwhile suggestions. A wide range of subject matter is included. Chapter headings are The Historical Background; Choosing the Play; Organizing for Production; Directing; Acting; Business Management; Stage Management; Lighting; Costuming; Make-up; Properties; Publicity; Equipment; The Enveloping Service of Worship; and A Religious Drama Tournament. The volume has grown out of years of experience in the sphere of religious drama.

One fact which many of us have to contend with is the absence of a properly equipped stage. But on the other hand, a well equipped stage will not insure good drama. Effective drama can be presented on a temporary platform if a little ingenuity is exercised. Be careful to keep presentations on such a level that Church drama will not become synonymous with inferior drama in the mind of the community.

Two plays suitable for the season when patriotism is in the foreground follow:

The Governor, by Jack Stuart Knapp (Baker; 35¢; royalty $5.00), 5 m., 4 w., portrays the need of honest men in public offices. The lieutenant governor, an honest man, finds himself governor. He almost falls into the clutches of the dishonest machine, when, through the near death of his son resulting from bad roads built by a dishonest contractor, he regains control of himself and determines to fight the enemies of the people. The scene is the governor's office in the state capitol.

What Shall It Profit? by Elliot Field (Baker; 35¢), 4 m., 3 w., presents a successful business man and politician, whose early idealism is lost through the desire to be governor, and who finally comes to himself when his own children are nearly wrecked by conditions which he had intended to make legal. The scene is a private office.

(Look for "Drama Chats" next month.)

AMONG OUR ADVERTISERS

The War Production Board, Division of Industrial Operations, has appointed Donald C. Fendler of the A. M. Almy & Son, Inc., to the Church Goods Manufacturers Industry Advisory Committee. This Committee comprises seven leading men in the above industry. They are James B. Hayes, H. M. H. Co., Pawtucket, R. I.; Bernard A. Benzinger, Benzinger Bros., Inc., N. Y. C.; Louis J. Mayer, Louis J. Mayer Co., Philadelphia; Jack C. Deagan, J. C. Deagan Co., Chicago and Lawrence Daleiden, Lawrence Daleiden Co. of Chicago. Mr. Fendler, of C. M. Almy & Son, Inc., as an Episcopalian, has been duly honored for his knowledge of the industry. The first meeting of the newly formed committee was held on May 12th in Washington, D. C.

THE PULPIT

Myself, My fellows and My God

S. EDWARD YOUNG

"For the day of his wrath is come and who is able to stand?" Rev. 6:17.

THE author of the Book of Revelation had a vision of the final days of human history. And he saw the Lamb of God open a book of seven seals. And when the sixth was opened, there was a great earthquake and the sun became black and the moon became as blood. And the kings of the earth, the mighty men hid themselves in dens and cried, the great day of wrath is come and who shall be able to stand?

The ready answer we usually give is something like this. The man who has built himself a strong character, he can stand. It is not what happens outside that counts but the strength of a man inside. My head is bloody but unbowed. That answer is unquestionably true but it lacks definiteness. Well enough to talk about building character but how does one go about it. A man cannot say, "heave to, my soul, build me a strong character" and by the will to possess it, possess it. There are some things in life we can go at directly, sight the objective and take the shortest route there. But character is not such a one. Woodrow Wilson once profoundly remarked, "He who sets out to develop his own character will develop only that character which will make him intolerable to other men."

Recognizing then that character is something one builds into his life, not by going at it directly but by doing certain things whose by-product is character, consider three fundamental requirements for standing in a day of wrath.

First, we must learn to believe in ourselves, that we have high potentialities, that we can lay hold upon the courage to battle our problems and adversities through to victory, that deep down we are made not of flimsy but of stout stuff.

How few people do believe in themselves these days. The number of men and women who are discouraged with themselves is legion. Time after time in my personal counselling, the conversation gets around to this, I don't have any confidence in myself any more. I used to believe I could weather almost any storm, now I am not sure at all. Ay, Matthew Arnold well expresses such a discouraged mood. "Weary of myself and sick of asking what I am and what I ought to be."

Now we are well rid of that boastful self-reliance that not so long ago was characteristic of us, that self-assurance that attained the proportions of self-worship, burning incense to ourselves. The self-made man, how obnoxious was his conceit. But the cringing unbelief in ourselves that is taking its place in the lives of many of us, is little better.

Huey Long had a slogan, "Every man a king." He gave it an economic interpretation that made it ridiculous. But in the realm of the spirit, we need some voice in America today crying, "Believe in yourselves, lay hold on courage, act with self-confidence. Every man a king!"

It was such a conviction out of which our fathers built here a democracy and shaped the destiny of America. They would set up no sovereign over them because all men were sovereigns, every man a king.

What is eating away at the foundations of our democracy today is that we have lost that faith. Because we have little faith in ourselves, the day too big, the problems too many, the adversity too overwhelming, we are ready to give all kinds of power into the hands of anybody who possesses the self-confidence we lack, and says, "trust me!"

More intimately, how many problems we are dodging in our individual and family life because we do not believe in our ability to cope with them or our power to see them through. But to dodge a problem in our lives, is, way down deep, to admit that the problem has us

East Aurora, New York.

beaten, try to hide that unpleasant fact from ourselves as we will.

Indeed, we need a voice to cry up and down our land, "every man a king." For to be sure, we were born to be such. The most amazing thing about human life is its ability to ride out storms. The devilish things we human beings do to each other is amazing, the tragedies of life are very great, and yet more amazing still is the power to pull through character at its best. Many times we have said about a man, this further trouble will surely finish him, it is too much, the last straw. Yet it does not finish him. Somehow he manages to come out on the other side, a deeper, finer personality for all his suffering.

Writes Traherne, "Strange is the vigour in a brave man's soul. The strength of his spirit and his irresistible power, the greatness of his heart, his mighty confidence and contempt of dangers, his true security and repose in himself, his liberty to dare, his invincible temper, are all advantages which make him master of his fortune."

That is the basic potentiality, deep down, we all possess. That is the stuff we have to work with when we work with ourselves. Personality at its most sensitive is a delicate instrument that can be easily nicked, but basically it is an anvil that can wear out many hammers. What business then have we to lose faith in ourselves, to dodge our individual problems or to surrender our individual rights as citizens to any voice that crieth in the night that he is strong though we are weak.

We are living in a time when faith in someone else can never take the place of faith in ourselves. Only the man who believes in himself, admits he may not know all the answers but feels he is made of the stuff that does not easily crumble, only that man in this day of wrath is able to stand.

In the second place, we must learn to have faith in our fellow men, to affirm with conviction their essential goodness, decency, kindliness. For in today's world we are strong only as the base of our lives is an ever-widening trust in others.

How characteristic it is that many of us, when adversity befalls, almost retire from the world. We narrow down our circle of friends and meet the rest of mankind with a face that plainly says, "Please leave me alone. You can't help me." Aye, the darker the hour, the more critical the day, the less confidence we have in others. So we narrow the base of our trust.

That is the most dangerous road a man can walk. When we say we ought to trust our fellowmen, we are not merely talking about ideal living, what a Christian ought to do, we are talking about something basic to our own health. When we lose faith in others, we are on the road to spiritual and emotional sickness. The personality breakdowns of our day are in great part due to the fact that these people narrowed down the base of their trust and so their sense of security until it vanished altogether and fears rose up to slay their health. If you are one that find himself trusting others less and less, I give you warning now. You had better change your course. Only one who widens the base of his life with an ever larger circumference of trust in this day of wrath is able to stand.

We are not asking the impossible now. By and large most men and women are trying to do what is right, to live by the best lights that they know.

Not long ago a man's wife fell critically in a New York City bus. Shortly afterwards she died. The man in re-telling the experience had this to say. "What I never can forget was the kindness of total strangers to my wife and me through the whole terrible tragedy. In business today," he continued, "we think everybody is hard, ruthless, without compassion. I saw a different side of human nature that day, a side I will remember as long as I live."

I suppose that most of us have had an experience like that. How little we really do know about our fellowmen. Here is a man whose goodness we never suspected. We were always a little mistrustful of him. Then some event suddenly reveals the nobility of his soul.

It is only because the common run of us have so much good in us that we are able to build communities and nations at all.

The fact is we humans have two people inside of each of us. One of us is a selfish fellow, mean and unpleasant. The other person in us has potentialities for kindness and sacrifice and high loyalties to high ideals. Trusting a man is not to overlook his selfish self, that would be hopeless romanticism. Rather it is an appeal to this higher self in each of us that calls it forth. By and large we get from people pretty much what we show them we expect from them. If we expect them to be mean, antagonistic, selfish, they react by being mean, antagonistic, selfish. If we presuppose their friendship our very pre-supposition works in them to make them our friends. We get from people pretty much what we expect from them. There is no better morning prayer a man could offer than this, "Lord help me today, by my expectations, to draw forth the best in my fellowmen."

Finally, we must have a growing conviction about and a deepening sense of fellowship with God. Affirming God is what gives meaning to life. I have a purpose here on earth, a real purpose. I have a fight to win, a fight that if I win I will accomplish something significant and lasting, the gates of hell shall not prevail against it.

This is my battle. Others may fail their battles, but whatever others do, it is still up to me to fight on, for spiritual victory can be won against tremendous odds.

No matter, for example, how full the world is of hate, with God's help I can win the victory over hate. No matter how discouraged or how materialistic others become, with God's help I can still fight on for my ideals, fight on to the end. No matter what fiendish things other people do to each other, with God's help I can add at least myself to what little loveliness and decency and goodness are still left in the world. This is my mission, my battle in life, because there is a God in heaven who has willed that kind of life for me.

So, too, a growing conviction about, and a deepening sense of fellowship with God sets up spiritual resources in our lives on which we can draw when the road is hard. Such spiritual resources are mankind's deepest need. We all know people of whom it can be said, every day normal living consumes all their spiritual strength. If then some day comes along that is more difficult they crack up under the strain. They have no extra spiritual resources, courage, patience, faith, to draw on.

What extra spiritual resources have we? What spiritual reserves do we possess? That's a critical matter and in the final analysis, it depends upon the depth of our sense of fellowship with a most real God.

We have a curious inability to restore ourselves when worn out. We cannot accomplish our own recuperation. Nature first puts to sleep our determination and our will, our own say in the matter, and then turns loose her restoring powers. So, too, we cannot restore ourselves spiritually. Spiritual recuperation is something we do not will and then achieve of and for ourselves. It is given us by God through the channels of deep faith. Only the man who has that faith in a day of wrath is able to stand.

Here then are three great affirmations, affirming ourselves, affirming our fellowmen, and affirming God. Here are three fronts in the strengthening of our spiritual defenses. In all probability one or two of these fronts are exceedingly weak. See then, in these days we must be busy repairing them. That is a most important work, that in this day of wrath we may be able to stand.

Let us pray.

O Lord God of our life who hast given us the rest of this sacred day, grant that the benediction of its restfulness may abide upon us throughout the week. Enable us to carry the influence of its high thoughts into all that we do. Let the praises of our lips rendered to Thee this day become praise in our lives. May the power of Thy love be with us in every duty, that by pureness, by knowledge and by tenderness we may glorify Thee. In Christ's name we ask it, Amen.

Safety Zones for Human Souls

CHARLES HADDON NABERS, D.D.

II. Samuel 81:32.

THE cry which went up from the broken heart of a royal father in Palestine, more than ten centuries before the birth of Christ, has winged its way across the years and nations to echo its pathos in our lives with all the mechanical magnifying that a modern world can give to serious words. We are still hunting for safety zones for human souls, and we are still sobbing, "Is the young man safe?"

On its way to reach our ears, this never-ending, ever-insistent cry for safety has led to many important advances in the history of our civilization. The search for safety lies below the deliberations of every law-making, law-interpreting and law-enforcing group in the world. All the skill of university and research laboratory is enlisted in an effort to make for safety. That explains the material which a gifted writer brought us in "Microbe Hunters," the shout of joy which went up for the discovery of the use of such medicines as insulin and sulphanilamide. The demand for safety is behind the mighty billion dollar preparedness program demanding ships, airplanes, bombers, munitions, soldiers and an entire nation on a 100 per cent war-footing.

The policeman on the corner, the traffic lights that turn red and yellow and green, the city and county health officers, the recruiting officer of the army and the navy, sanitary and fire inspections, — all these and many other things with which we come in contact, every day, are concrete manifestations of the earnest

Greenville, So. Car.

desire of modern man to bring a definite affirmative answer to the cry of David, "Is the young man safe?"

But the problem is yet unsolved, we haven't even skimmed the surface of the problem. In fact, nearly all our modern endeavors are directed only at the surface.

We have vainly thought that we could make the world safe by bringing its peoples together that they might know one another better and appreciate each other more. We hailed with joy the increase of the mechanics of civilization, and viewed with pride the elimination of time and distance. The ocean was crossed in less than four days by a powerful ship, and a man flies from the new world to the old between early breakfast and late tea, and we shouted our approval until we saw these mechanics of science used for destruction and not for safety. When we came closer together in distance, we did not become nearer to each other in purpose, and hatred and greed grow greater instead of disappearing. Science, while a potential factor in making for safety, has seen its proudest achievements used today for death and not life.

We have vainly taught that we would promote safety by education. We believed that to know the right was to do the right, to see the true was to love the true; and we poured our millions into our schemes for universal education, but the schools did not produce better men and women. The old ways of sinfulness and of selfishness discovered in the educational process many new and more subtle means of expression, and the world was left as the prey of intelligent and trained criminals whose evil intents were merely furthered by the journeys they made into learning. The number of high school graduates has grown in the last generation, but the number of convicted criminals has likewise grown; and the two lines do not show that the safety movement has made any astounding progress through the medium of education.

The safety problem is therefore almost untouched; the safety problem is altogether unsolved.

Of course it is a problem of youth. When you make life safe for a young woman and a young man, you have saved many useful years for the glory of God and the good of man. Those of us who preach must of necessity direct our words to the ears of young people, for they are the makers of tomorrow; and the greatest real living those of us who have lived quite a while on the earth can now enjoy is vicariously through the conquests and achievements of those into whose hands the torch is now being placed. When we save youth, we save the world; for the world belongs to youth.

Of course it is a problem of religion. In theory, everybody would heartily agree, for religion has to do with the part of the personality that never dies. We have bodies, and they are important, for no one can get along when the body is racked with pain or wasted by weakness. We have minds, and the cultivation and development of the mind is essential for the greater enjoyment and usefulness of life; but there is something else in man; rather there is something else which *is* man and the simplest name for it is "Soul." Unless the soul is safe, there isn't any peace for the mind, or final value to the body. And religion deals first with souls; primarily, with eternals, and secondarily with minds and bodies. But religion, to be effective for the safety of personality, must embrace every phase of the personality, beginning with the soul.

The story of this cry by David makes one weep. He sees his son in revolt against his rule, heading a conspiracy to murder his father, and make himself king. There is a deep appeal to the human heart in the fact that David is far more moved to sorrow at the death of his son than to joy that the conspiracy is defeated. We sob with David, and rejoice that he is far more of a father than he is a ruler. But when we begin to ponder the cry of David, "Is the young man safe?" and hear the tragic negative answer given, we get some pertinent facts about the safety of sons and daughters that are not out of date in an age of radio and television.

David climbs the stairway to the chamber over the gate, weeping, "O, my son, Absalom, my son, my son, Absalom! Would God I had died for thee, O Absalom, my son, my son."

"David, we weep with you because your son is dead. We mingle our tears with yours because he died in a bloody struggle against his father in which the whole nation took part. We sob because the body of that talented lad lies in an old gully in a dense forest, and not in the sepulchre which he built on the side of the Mount of Olives. We know you are sorry that he was not safe, and we are sorry with you . . ."

"David, you are thinking about Absalom today when it's too late to do any good. Did you think about Absalom, and the effect your life was having on the life of your boy when you took Bathsheba, the wife of Uriah the Hittite, away from your loyal soldier? Did you think of Absalom and the safety of his soul when you sent Uriah the Hittite to his death in the army, and when you became a murderer? David, wasn't the safety of your boy dependent on

your faithfulness to God, and when you forgot to be faithful to God, didn't you let down the bars for Absalom to wander far into other paths of sin? . . . "

"David, who is to blame? Did you not only place a sinful example before Absalom, but neglect him also? David, can tears shed now after the tragedy has occurred, atone for the awful example you lived in the presence of your son? Can even the beautiful penitence of the fifty-first psalm wholly remove the wrong you did? David, when you are crying for safety, isn't there an unmarked grave on the battlefield for whose digging you are responsible, as well as for this forest burial place? . . . "

Safety for sons and daughters begins in the hearts of fathers and mothers. Soul safety for sons and daughters is begotten and nurtured in the sincerity and loyalty of fathers and mothers. There can be no safety for youth without religion, the religion of salvation through faith in Christ Jesus our Lord. The best teachers of religion to sons and daughters are fathers and mothers. The best way these teachers teach is through their own example of faithfulness to the laws of God.

So across the seas comes this call to consecration, cleanness and care for all who would make life safe for the men and women of tomorrow. Therefore the problem of safety is not only a problem of youth, and a problem of religion, but a problem for those nearest youth, to be faithful examples of the value of religion in human life. Not only so, but it is a problem for today, for the careless sin of today may ruin a life in the future.

The Turning of the Morning

ARCHIBALD CHISHOLM, LITT. D.

"God shall help her at the turning of the morning." Psalm 46:5.

IN THE hour of anxiety, the forty-sixth Psalm comes into its own. The note of confidence in this Psalm is especially comforting today. "God is our refuge and our strength; a very present help in time of trouble."

Let us look at the picture presented to us in the Bible as a background for the words of the Psalm. The conflict of Assyria had continued for several decades, during which Israel was occasionally able to assert her independence, but more frequently she had to submit to very humiliating conditions, and matters became at last intolerable. Great armies surrounded the capital; it seemed as though the people of God were to be completely overwhelmed, but an unlooked for deliverance came. In a night the army of the enemy was annihilated. "It came to pass that night, that the angel of the Lord went out and smote in the camp of the Assyrians a hundred, fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses."

At last the mighty hand of God had been stretched out. For many a long day the oppressed had called out: "O Lord, how long!" And the Psalmist wrote, "The Lord shall help her at the turning of the morning."

Those who have spent long nights watching an invalid in the course of a serious illness, understand the import of these words. The day is not without its anxiety, but in the hours after midnight the battle for life becomes harder. All around there is silence; outside there is darkness, or the faint light of moon and stars. The hour of the world's ebb-tide, a little before the dawn of day comes, making the world to live again, but for the moment the forces of nature seem to be suspended, and the rhythmic movement of the world without seems to penetrate the sickroom. In that hour of ebb-tide many a brave spirit which has stood the test of the hours of day passes on; there has not been enough strength to sustain the sufferer until the rising tide of the universe comes to carry the invalid on to a new day. Frequently, however, there comes just about that time to the exhausted frame a new surge of strength, and the critical hour is over. The Great Physician has drawn near "at the turning of the morning."

Turning to the Eternal

A similar experience often occurs in the life of a nation. Naturally, many problems arise with which we cannot deal at the moment. Hillsides of many lands have been dyed with the blood of innocent citizens, and prayers for

deliverance seem to have been in vain. Devastation continues, hope rises only to be crushed under some new device of persecution and horror, prayers seem to remain unanswered. The answer to such questions as arise when we remember these things is witheld from our human understanding, but, the end comes swiftly "at the turning of the morning," when the angel of God brings the answer in unlooked for manner.

At this moment the peoples of the world are faced with dire and seemingly hopeless ruthlessness and suffering. Millions have been torn from their homes, their families, their schools, the vocations of mercy, their flags, symbolizing their national pride, their ideals and faith have been trampled under foot. Things look dark for them today, as they have for some these many years, but calm courage will help mankind to face the hour of low tide, knowing, "that God shall help at the turning of the morning."

The dark hours through which mankind is passing have brushed aside many evils, adhering to man like barnacles to the seacraft, and for this "help" in our onward march we must give grateful thanks to God, our Father. Bomb-wrecked homes and shops, wounded and torn bodies, helpless victims of torpedoed boats, ruthless invasion of towns and cities,—these have taught man to bridge the customs of generations, seeing for the first time men are much the same when the artificial is "bombed off" and that aspirations in the heart of the motorman are much the same as those of the magistrate, that men are brothers, all awaiting help "at the turning of the morning" in the hurdle of the next hours of trial and needed courage.

Nations whose paths lay in pleasant places, whose economic status was fairly comfortable, whose young people could be pacified through muddled activity of Youth Associations sponsored through community consent, whose hungry could be fed through the public treasury at least enough to keep them from becoming troublesome in their demands for work and a normal existence,—these would have gone on and on, the comfortable becoming more comfortable, the hungry becoming more dependent, the young people becoming more hopeless and listless. But—fate steps in, reduces all to a common level in their need for courage, hope, food, shelter, equipment, and all who have seen the light "at the turning of the morning" are putting old customs behind them, and are marching as one army toward the mountain of effort required to extricate the nations from the toils of evil; men and women, boys and girls, facing in the direction of the new day. "God shall help them at the turning of the morning."

The resources of God are being tapped throughout the world to meet the needs of souls struggling to throw off chains of slavery, hunger, vice, blasphemy, physical suffering, aggression and brutishness, and desolating hours had to be faced by millions before the light of hope was permitted to shine again in the hearts of men, fear had to be banished before hands could be stretched forth to lay hold of the resources offered them, sympathy, understanding, and a sense of brotherhood received a new birth among those whose common lot demanded group action in order to secure a place in the sunlight.

The Dark Night of the Soul, through which these have passed, destroyed all selfish pride and uprooted all complacency, and in their stead bred a new sense of the dignity of man created in the likeness of God, and we face the hour when God chose to make himself known to man. In the days after the Resurrection, we find the disciples spending a night on the waters of Tiberias. They toiled all night and caught nothing, but as they approached the land they saw a familiar figure standing on the shore. Acting under His guidance, they let down their net again into the waters which had proved so unprofitable, and "at the turning of the morning," they received their reward.

God's Hidden Resources

The Church of Christ has survived through the centuries just because it knows the secret of securing for itself the power which is requisite. When men's hearts fail, "when the waters roar and are troubled and the mountains shake with the swelling thereof," God reveals His presence. Those with believing hearts accept without questioning the operation of the Holy Spirit in human life, but there are others, prosaic men and women who lack faith, yet long for the inward assurance of which the Psalmist was so certain when he proclaimed God as his Refuge. Argument helps little; the venture of faith is requisite before the assurances of the faith are available, but men of faith attribute any good they have been able to accomplish to the presence of God in their lives. To sinful souls there comes forgiveness; to wearied ones peace which passeth all understanding, through the hidden resources of God in Christ Jesus. Let those for whom the night of sorrow or trial has become almost unendurable wait upon the Lord with expectant heart to discover what blessing He has in store for them "at the turning of the morning."

When Trouble Comes

CLARENCE EDWARD MACARTNEY, D.D.

"Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."—Psalm 50:15.

TROUBLE is universal. It is no respecter of persons. It comes to a lonely ship-wrecked sailor like Robinson Crusoe on his solitary island, and it comes to the man who rubs elbows with millions of other men in the great cities of the world. Man is born to trouble as the sparks fly upward. There are all kinds of troubles; troubles of body, and troubles of the mind, and troubles of the soul, troubles we bring upon ourselves and troubles others bring upon us. Sorrow, fear, loneliness, death, (we think, at least, is a trouble) and sin, the sorest of all troubles. Ofttimes those who seem to have the fewest troubles will, in reality, have the most. Like the King on the walls of Samaria, they wear their sack-cloth within.

"If every man's internal care
Were written on his brow,
How many who our envy share,
Would have our pity now."

Since trouble is the lot of man in this life, it must be that it has some good and high purpose. It would indeed be a strange world if there were no troubles, if there were not an ache, or a pain, or a sorrow, or a tear, or an anxiety. Life, as far as we can see, would be a Dead Sea of bliss, in which one could float, but could not swim or make progress. Without trouble in the world, there could be no theater for the display of life's greatest things. Trouble is the foil against which the highest virtues shine. When I think about heaven, where there will be no trouble, I wonder what is to take the place there of those things which we recognize to be the greatest in life, and which are all related to trouble, for how could there be courage, if there were no danger? How could there be tenderness, if there were no pain? How could there be sympathy and compassion, if there were no hardship? How could there be hope, if there were no night of doubt? Yes, there must be some great and good purpose in the arrangement of life so abounding in all kinds of trouble.

Two men were once discussing the question as to why it is you cannot see the stars in the daytime. The stars are still there; they are not farther away by day than they are by night. Why is it that we cannot see them? One ventured the opinion that if a man went far enough down into a hole in the earth and looked up, he could see the stars by day. The other doubted that such would be the case, but agreed to make the experiment. When he had been lowered to a great depth, he looked up, and lo he could see the stars. God lowers men into the well of trouble that they may see the stars, that they may know the great things of life which are hid from them by the sunlight of prosperity.

"Call on me in the day of trouble and I will deliver thee." There is nothing ambiguous or uncertain about that. "Call on Me," God says, "And I will deliver thee."

There are other things that men do, and other places that they go when trouble comes to them. Some sink and collapse in helplessness and fear. Others rebel against God, and do what Job's wife advised him to do, but which he did not do, "curse God and die." Others accept trouble, but with a grim stoical submission. But that is not what God tells us to do. He says, "Call upon Me in the day of trouble and I will deliver thee." The Bible has little to say by way of definition of His attributes. What it does it to present Him and declare Him as the "Performing" God, the God who acts, and not only that, but a Covenant making God. And here is one of His Covenants. "Call on Me in the day of trouble and I will deliver thee." When men do that, they recognize that God is over all, that there is a higher will at work in the world than our own, and that no trouble can come to us without God's permission, and that out of the thousands and thousands of troubles that we might have had, this is the one that He has chosen for us.

There are plenty of persons who will underline this verse with the red ink of personal experience. In the time of their trouble they called on God. Deliverance came, and came in a way that left no doubt in their mind as to whether or not God had heard them and answered them. The Bible is full of such instances. When the chariots of Pharaoh were rumbling behind them, and the Red Sea yawned before them, Moses called upon God, and God stretched out His arm and opened a way

Pittsburgh, Penn.

for them through the Sea. When Sennacherib, King of Assyria, sent his blasphemous and insulting letter to the king of Judah, Hezekiah took the letter and spread it out before the Lord, and God heard him and smote the Assyrian host.

"The Angel of Death spread his wings on the blast
And breathed in the face of the foe as he passed."

When Peter lay bound in Herod's dungeon, and guarded by sixteen soldiers, Peter prayed, and the disciples prayed at Mary's house, and God heard them and sent an angel to deliver Peter. When Paul's ship was driven up and down in the storm in the Mediterranean, Paul prayed, and an angel spoke to him and told him that he must stand before Caesar, and that not a soul on the ship would be lost. When Jesus prayed before His cup in Gethsemane, God heard Him and sent an angel to deliver Him and strengthen Him.

But what of those who were not delivered when they prayed? What shall we say, *then*, about those who in their trouble called upon God. This was the verse that they marked in their Bible. It was the foundation upon which stood their faith. But one day they prayed and were not delivered. This man had a thorn in the flesh and asked God to cure his disease; but the sickness did not leave him. This man had managed to buy a home by years of labor and self denial. Then the depression came. He lost his employment, and was unable to keep up the payments. He prayed earnestly that he might get a job and be able to keep his home for himself and his family. But the home was lost. And here is another case, a father and mother who had a beautiful child, a golden haired little girl. One day she was taken sick. They believed in prayer, and in their great distress and anxiety called upon God to hear their prayers and save her life. But lower and lower sank the flame of life until it flickered and went out and left the parents in darkness. They called, but God did not deliver. Why? Was it because He did not hear, or because He did not care, or because there is no God upon whom to call.

What shall we say, then, about such cases? The answer is that God has more than one kind of deliverance. As Robinson Crusoe mused over this verse, he began to think less about deliverance from his solitary island and more about his relationship to God. He began to put the emphasis upon the third clause of this great verse, "Thou shalt glorify My Name." Take the case of St. Paul, who had a grievous thorn in the flesh, "a very messenger of Satan," he calls it, to tempt him and buffet him. Thrice, he tells us, he earnestly besought God to take away this thorn, whatever it was. Surely if ever a man knew how to pray that man was Paul. Surely if ever a man had faith, that man was Paul. Surely if ever a man deserved from our point of view, to have his prayers answered, that man was Paul. Yet, in the way in which he asked it, his prayer was not answered. The thorn was not plucked out of his flesh, but God did something greater than that for him. He said to him, "My grace is sufficient for thee, for My strength is made perfect in weakness." Henceforth, Paul tells us, he is able to glory in his thorn, and in his tribulations, and rejoice in it, for, he says, "When I am weak, then I am strong."

Friends of mine were given a lovely daughter. She was the joy of their home and the apple of their eye. But one day the child was taken sick. These earnest Christians called upon God to deliver, but the life of the child was not spared. Yet this providence did not destroy their faith, but deepened it. The father said that he dated his deeper experience as a Christian from that sorrow and that it brought him to the faith, never to be shaken, that God always answers prayer and always delivers, although His deliverance may be above that for which we ask. An incident like this throws light upon that great expression of the apostle, that God is able to do for us "far above all that we can ask or think." Yes, all wise and tender Heavenly Father, how true that is!

"If called like Abraham's child to climb
The hill of Sacrifice
Some angel may be there in time
Deliverance shall arise.

"Or if some darker lot be good,
O, teach us to endure
The sorrow, pain and solitude
That makes the spirit pure."

Never hesitate, then, to call upon God. Never doubt that He hears. Never doubt that in His own way He will deliver. If we call upon Him, He will always do far above what we can ask or think.

The darkest and sorest trouble of all is sin. Sin is the fountain and source of all other trouble. It is with regard to this trouble, above all others, that the great promises of God's deliverances are made. At first, when he came upon that verse, "Call on me in the day of trouble and I will deliver thee," Robinson Crusoe was thinking only of deliverance from his lonely life on the wave-washed island. But afterwards, as he read the Bible he began to think, not about his physical and geographical

condition, but about his spiritual condition, not how far he was from God. He began to pray to God to deliver him in the sense of repentance and forgiveness, and discovered that deliverance from sin is a much greater blessing than deliverance from affliction.

As trouble in life brings out the finest qualities of the soul, so God's deliverance from sin, brings out what is loveliest and most sublime in God, His forgiveness. He hath made with us His Eternal Covenant and sealed it with the blood of his own Son. And that Covenant is, that if we come unto Him He will in no wise cast us out. When did God ever fail to deliver the sinner who called on Him? No! God has never done that. The blood of Jesus Christ His Son cleaneth us from all sin. Call on Him, and He will deliver thee, and thou shalt glorify His Name.

JUNIOR PULPIT

J. J. SESSLER, PhD.

Signs for Tourists

(The Bible is a Guide to Life)

CHARLES and Elsie went on a trip with their parents. The day before they were to leave the car was washed and greased, and the clothes were packed for an early start the next morning.

At sunrise they were on their way. All the indications pointed to a good day for traveling. As they were winding their way out of the city for the open country, Charles wondered how his father knew the way so well. He turned right at one street and left at the next.

"Daddy, how do you know the way so well?" finally asked Charles.

"I don't know the way," repiled the father, "I have never come this way before, I am merely following the signs. See that sign there in the shape of a triangle? If we follow that it will lead us to the big bridge which we must cross. All we have to do is to follow the signs."

This was something Charles and Elsie did not know about traveling. The father explained that on a long trip, signs were necessary otherwise the traveler would become confused and lose his way.

As they approached the bridge, Elsie said, "Look, that sign says, 'Keep to the Right;' I saw it first. Are you going to keep to the right, daddy?"

"Of course, Elsie, it would be very dangerous here not to keep to the right."

As they came into the next town the car went very much slower. Charles and Elsie wondered why they were going so slowly. "We will never get there at this slow speed," suggested Charles and Elsie.

"Didn't you see the sign a short distance back?" asked the mother.

"What did it say, mother?" Elsie wanted to know.

"It said, 'Go Slowly,'" replied the mother.

"And that means," informed the father, "that there are other people who have the right to use this road as well as we. Going too fast will mean a collision."

They now were in the long open stretches of the country. On either side of the road there were fields of grain and hay. Some distance ahead there was a group of men working. "I think there is some construction ahead," said the father.

"And what does that mean?" asked Elsie.

"We will find out in a short time," answered the father.

The car slowed down. To the right, was a large sign which read, "Bridge out, Detour."

"What do we do now?" asked Elsie.

"There is only one thing to do," answered the father, "and that is to detour as the sign says we should. To avoid plunging into the river, we must go in a roundabout way. That is what detour means."

The detour was rough and the car crawled along at a very slow pace. When finally they were back on the main road, Charles said, "We lost a lot of time there."

"Yes, we did," said the mother, "but it is better to avoid danger by going around it even if we lose time."

"What was that?" suddenly asked Elsie.

"It sounded like thunder to me," supplied Charles.

"There is a threatening sky ahead of us, we will be running into a shower before long," observed the father.

In a short time the first drops of rain were pattering on the roof of the car. As it began to rain faster, driving became more dangerous. Just then they were passing a sign reading, "Pavement Slippery When Wet." As they came around the next curve, they were suddenly confronted by a car upside down in the ditch. The driver was the only one in the car and he was merely bruised and badly shaken. Other cars had already arrived on the scene, and First Aid treatment was given to the injured man.

"How can a car turn over like that?" asked Charles.

"That is very easy, he lost control of the car," answered the father, "but it would not have happened had he obeyed that sign a little way back which told him that this pavement

is slippery when wet. That accident just goes to show that it pays to obey the signs."

The rain was a passing shower and now the sun was again shining as it was sinking in the west. It had been a long day of travel. So the family found a comfortable lodging place for the night.

"You know, Daddy," said Charles, "the signs along the road make traveling easy."

"Of course," replied the father, "they tell you how to get where you want to go, and how to stay out of trouble along the way."

They all were tired and ready for bed. The first day of the trip had been a success.

You and I are traveling on a highway every day of our lives. This highway leads from this world to the next. The signs along this highway are to be found in the Bible. The Bible tells us to keep to the right. We should live the right kind of life; a life that is true and honest.

We all want to get to heaven and in the Bible we find signs which tell us how to get there. On the road to heaven we come across these signs, "Thou shalt worship the Lord, thy God," "Remember the Sabbath-day to keep it holy," "Honor thy father and thy mother," "Thou shalt not steal," "Believe in the Lord Jesus Christ."

These are only a few of the many signs which show us how to live and how to get to heaven. As a tourist on the highway follows the signs, so all of us should follow the signs in the Bible.

The Good Fairy of the Woods

("Keep Thy Heart With All Diligence")

THE good fairy of the woods looks down from above upon all the trees. These are his trees. The fairy's life is in each tree, and all the trees grow by this life which each one has. There are big trees and little trees. There are many kinds of trees, oak, maple, elm, beech, willow, hickory, linden and many others. But the good fairy of the woods loves them all. He protects, nourishes and watches over them. He sends his spirit from above to move among them and that is what makes them trees.

But the trees have one great enemy; he is the evil fairy of the storms. Again and again he whips the wind into a furious gale which takes hold of the branches and tries to tear up the trees by the roots. When this enemy, the evil fairy of the storms, sends the hurricanes to destroy the trees, they with their branches like arms outstretched in prayer, look up to the good fairy of the woods for protection. Some of them, however, are uprooted and die.

But the evil fairy of the storms is not satisfied with destroying a few trees; he wants all the trees. But the trees have vowed always to remain true and loyal to the good fairy of the woods. The evil fairy of the storms, however, tries every kind of trickery and deceit to get the trees into his clutches.

After many attempts to destroy the trees by windstorms, the evil fairy of the storms thought he would try an electric storm. He came to the trees in the disguise of a gentle breeze. Now a breeze was liked and enjoyed by all the trees for it fanned the leaves and swayed the branches to their delight. Here was the evil fairy of the storms in a gentle breeze, like a wolf in sheep's clothing. He blew the dry leaves into a heap at the foot of an old dead tree. He blew more leaves and still more until the old dead tree was surrounded by dry leaves. This done, the evil fairy of the storm escaped from the trees unnoticed, and hurriedly ascended into the skies. Now all was quiet among the trees, not a leaf was stirring. The trees themselves were surprised that the breeze had left so quickly.

Then the good fairy of the woods said, "That was not the breeze among you, my trees, that was the evil fairy of the storms."

"But that cannot be," replied the trees, "he fanned our leaves and swayed our branches much to our joy as the breeze always does."

"It was the evil fairy of the storms in the disguise of the breeze," answered the good fairy of the woods. "And he is up to some mischief by which he seeks to destroy you. If only you had not allowed him to come in!"

"He did no harm," replied the trees. "After all, he was very nice, and certainly there was no wrong in letting him come in just once."

When the good fairy of the woods heard this, he was greatly grieved that the trees had allowed his greatest enemy to come in.

In the meantime the evil fairy of the storms was driving black clouds from the West. They looked threatening, and as they rushed onward they showed their anger in long zig-zag flashes of lightning. Ever closer came the electric storm. Then the evil fairy of the storms sent down a lightning bolt that split the old dead tree and set on fire the dead leaves around its trunk. Soon there was a blaze and then a forest fire. "Alas! Alas!" said the trees, "we will all perish."

The trees cried to the good fairy of the woods in their distress. He heard their cry for help, and a drenching rain was sent to extinguish the flames. Indeed, the trees almost perished because they were not on their guard against the enemy.

The good fairy of the woods is the kind, protective power-like God. The trees belonged to

BONDS—WHICH?

From Buffalo Courier-Express

the good fairy of the woods as we belong to God. We must look up to this God as the trees looked up to the good fairy. There are many kinds of people just as there are many different kinds of trees. But all the people white, black, brown and yellow are God's people. He loves them all, and they all belong to Him.

The trees have an enemy; he is the evil fairy of the storms. We have an enemy; the Bible calls him Satan. He is a great evil in the world. He tries to get into our hearts by some sly trick, as the evil fairy of the storms got among the trees in the guise of a gentle breeze. He tells us that just a little lie will not hurt us, that to steal one penny cannot be so bad. By small sins he is trying to get into our hearts. That is the way he is trying to get us into his clutches. We should not give him an opportunity to get into our hearts with the smallest sin. Once inside he is hard to get out. Only God belongs in our hearts. When the evil fairy of the storms had a foothold among the trees, they called on the good fairy of the woods. If we call on God for help we are safe from any evil that tries to get into our hearts.

ILLUSTRATIONS

WM. J. HART, D.D.

Green Pastures

I Cor. 10:31. "Whatsoever ye do, do all to the glory of God."

These days will not destroy the Church; they may wreck our buildings and scatter our folk, but the lovers will return and raise triumphant beauty out of the rubble. It is in this process of actual service to the Church in its local, concrete form that we find our ministry—and every member should know within a few years of his admission what is his line of ministry. I remember a wonderful home missionary; in his spare time he was a shipowner and business man. The directories got it all wrong in putting his shop-owning first. I knew a grocer who patted butter unto the Lord. For weeks after he died nameless children brought bunches of wild flowers to his grave and poor women waited in vain for his visits and strong men felt weak without his counsel. I knew an alderman who would read the Psalms aloud in his drawing-room on Sunday nights and shepherd us all into the green pastures of his prayer-life. Such men have lives that are the answer to the Apostle's pleading; they justify our Saviour's faith that His works should never die.—*The Rev. Harold S. Darby.*

The Bible in the Church School

Psa. 119:130. "The entrance of thy words giveth light."

The Christian Century has an article in a recent issue which contains the following paragraph, rather unusual for this liberal journal, but which expresses a feeling of all wise Christian parents of all schools of thought about the need of their children:

Two years ago we started our five-year-old son to Sunday School. When he returned the first day I asked him, "Jack, what Bible story did you have today?" He answered with some surprise, "We didn't have any Bible story." The next Sunday I asked him the same question and got the same reply. Pretty soon he thought it a good joke that I should even expect that he might hear a Bible story in Sunday school. He heard many true and excellent things — he learned about the beauties of nature, about the values of tolerance and kindness, and much besides. But somehow I found myself acutely dissatisfied with that; I wanted the Sunday School to help me initiate my son into the historic Christian Community.—*The Methodist Recorder.*

Crown Him Lord of All

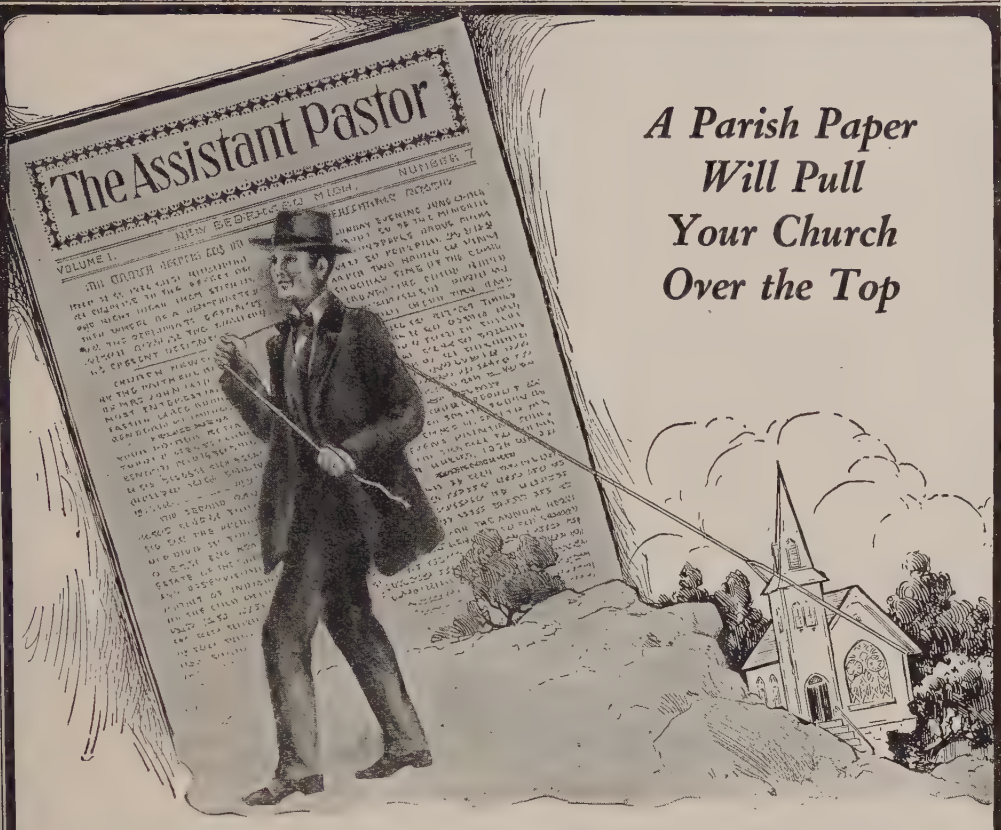
Heb. 2:9. "But we see Jesus . . . crowned with glory and honor."

We sing, "Bring forth the royal diadem, and crown Him Lord of all." But the trouble is that we deal with that royal diadem as Britain deals with her crown jewels. We set them under glass to be admired, and bring them out for use only on state occasions. We must put the diadem on the head of the Son of Man. That will give him the clear right, every day, to go anywhere, touch anything, and tell us what to do about life.—*Bishop Charles L. Mead.*

Extracting the Good from Tragedy

I Cor. 6:19. "Ye are not your own."

An American family of considerable fortune was crossing the ocean many years ago. The



A Parish Paper Will Pull Your Church Over the Top

A plan that will multiply your church attendance and fill your treasury without a cent of cost to you

HERE is a plan, a parish paper, that competes with the movies, the automobile, the Sunday newspaper, with golf, and beats them decisively.

In no uncertain fashion, it brings out your congregation to listen to the sermons you prepare with painstaking efforts. It fills the Sunday School, and keeps it filled. It brings in new members and workers for every phase of your church's activity.

It helps you mightily to get your members into that mood and spirit that fills, and more than fills, your church treasury.

These things it does, and things like these. It gives you remarkable assistance. It helps you knit your congregation into a live, happy, working unit. It fills the treasury. It doesn't cost you or your church a cent. Send the coupon *today* for complete information and proof.

The National Religious Press, Grand Rapids, Michigan.

Without obligating me in any way please send samples and full particulars of your parish paper service.

Rev._____

Street_____ City_____

State_____ Denomination_____

H.R.

vessel was wrecked and only one member survived. As she thought things over after the shock, she decided that her life was no longer her own and therefore must be spent without reserve in human service. In the course of time she came to the decision that the dwellers in a certain country she had visited in her travels should have the benefit of all she was and had. Her offerings have been poured out these many years and still continue. The work she founded and directs is an outstanding example of what can be done where there is the will "to go all out" for an objective in which one believes.

Tragedy has an office, but not because a tragic happening is ever good. When it does come, however, something good may be extracted from it.—*The Boston Globe.*

Draw Near and Kneel

Matt. 17:2. "And his face did shine as the sun."

It is related of Stanley Jones that in Copenhagen he went to see Thorwaldsen's famous statue of Christ, "Come unto Me." While he stood at a distance, largely because of its huge size, admiring it, he was told that if he would see the face he would have to draw near and kneel. In the entrance hallway of the John Hopkins Hospital, Baltimore, Maryland, there stands a replica of this fine piece of sculpture. I made a trip there and discovered for myself that the remark was full of meaning.—*Bishop James H. Straughn.*

The Symbol of Faith

Matt. 5:16. "Let your light so shine."

When the Samuel Colgate Memorial Chapel was dedicated at Colgate-Rochester Divinity School, President A. W. Bevan said,

"It has been our custom to keep lighted at night the minarets at the top of our great tower. In the midst of the depression, when values were crumbling and institutions of many kinds were threatened with disaster, a business man of the city (Rochester, N. Y.) said to one of us, 'Never let the lights go out on that tower. I drive by it each night for the good it does my soul. It is the symbol to the city that there is faith in the midst of darkness.'"

Things of the Heart and Soul

Prov. 4:23. Keep thy heart with all diligence."

We are asked not to waste material things
such as paper, food, and coal,
But there are other things which we must not waste,
things of the heart and soul,
For they mean so much to the fighting men
and to those at home who wait,
And there are plenty of things we can cast away,
Such as anger, and fear, and hate.
But we must all save life's sacred things
such as love, life's spiritual bread,
For war must not leave us empty hearts,
or else the whole world will be lost and dead.
So we must harvest freedom,
as grain from heaven's fields,
And faith must not be wasted,
for the divine things it yields.
So let us not waste one lovely thing,
such as hope, which we all require,
For hope is the spirit of precious worth,
and it can light a fire
Whose flame will be seen across the world,
and will, like a promise, shine
Across the Thames and the flowing Seine
and over the German Rhine.

—*From an English paper—October, 1940.*

Had She Forgotten?

Psa. 107:8. "Oh that men would praise the Lord for His goodness!"

Some time ago a Christian woman said to me, "Why don't preachers tell us about God?"

"But don't they?" I said.

"No," she replied, "they don't. They tell us a great deal about ourselves. Sometimes they tell us we're not so bad after all—and there's no comfort in that because we think we may know more about ourselves than the preacher does. And sometimes they examine our sins and seem to enjoy it. But they don't tell us about God."

"But surely," I said, "you have heard a preacher open his heart to tell you how good God is, how near He is, how good it is to know Him; and the world of difference that Christ makes."

"Not for quite a long time," she said.

Perhaps she had forgotten. I wonder.

—*W. Russell Maltby.*

The Bloom that Abides

I Cor. 3:14. "If any man's work abide which he hath built thereupon, he shall receive a reward."

"We have nothing really precious to lose by the lapse of time. Time will take much from us physically—energy, fulness, bloom; it will take our bright eye, our erect gait, our elastic tread, our firm grasp. It may probably take away from us intellectually. The old man thinks that he sings, paints, preaches as well as

ver he did, and all the while his friends smile. But character abides with us. Age cannot wither this, nor time destroy this bloom; it is the bloom of eternity. Moral perfections shine out all the more boldly and brightly as other perfections abate. Some of you have seen those famous gates in Florence which Michael Angelo declared fit for the gates of paradise. They are covered with exquisite pictures and noble imagery in bronze. Now those gates were once gilded, and Dante speaks of them as "golden gates;" but the centuries have worn away the gold—you can hardly discern a gleaming particle. Still the splendid work of the great artist abides in the solid bronze, looking, perhaps, all the more impressive in its own severe, undecorated simplicity. So years rub away the gilt from us all; but inwrought graces, faithful work, and noble deeds abide untouched by time and change; these the years cannot mar, they shine forth the more effectually as the fugitive, superficial cease."—*William L. Watkinson.*

The Ninety and Nine

Luke 15:4. "The ninety and nine."

We have just read a sermon on "The Ninety and Nine" and so far as we can recall it is the first sermon we ever saw on this phase of the parable of "The Lost Sheep." There have been sermons by the score on the one hundredth sheep that went astray, poems many on the little black sheep and numbers of fine pictures of the Shepherd rescuing the entangled member of the flock, but never before have we seen any attention paid to "The Ninety and Nine" which did not leave the fold.

A wise pastor has at last commended the good and steady who give him little trouble, who rejoice his heart by their steadiness and whose loyalty make it possible for him to have a fold from which he can venture out in his rescue of the foolish member of the flock. These are the words we wish to reprint and reinforce.

Jesus pictured a sheepfold with a hundred sheep. One went astray. Let me say with all the emphasis of my being, "Thank God for the ninety and nine!" . . . How grateful I am to find the ninety-and-nine group that has refused to leave the Good Shepherd. I speak of that group of church-members among us that was sought and found by the Good Shepherd when "wounded and helpless and ready to die," but thus shepherded, those sheep followed him, served him and have remained under his shepherding care. As a pastor, everywhere I go I try to be thankful with a continuous gratitude for the ninety and nine, the faithful few, the dependables, the men, women, boys and girls, who like trees are "planted" and rooted and

Executed for the Larchmont Avenue Church, Larchmont, New York

Carved Oak Cross

This beautifully executed, hanging cross is of hand-carved oak, in the Gothic style. To order in plain or polychromed finish, and size required. Designs submitted for all ecclesiastical woodwork.

•

BLACK, STARR & GORHAM

Fifth Avenue at 48th Street
New York City

grounded in their devotion, consecration, constancy and service to Christ.

—Richard L. Shipley.

Stars in the "Blackout"

Jer. 31:35. "Thus saith the Lord, which giveth . . . the stars for a light by night."

"Last evening," a London physician said, "my children were on the street when a blackout went into effect. At first they were terrified by the sudden falling darkness.

"Then they came into my office, trembling, not with fright, but with faces aglow with happiness. 'Look, Father!' they exclaimed, 'we can see the stars—stars right here in London!'

"It gave my heart a lift. I had not been able to see anything but sorrow in the blackouts. My mind linked them with the despairing words years ago, 'The lights of Europe are going out!'

"But now my heart tells me—taught by my children—that the lights of God are still shining. The very darkness makes them more visible, if we will but lift our downcast eyes."

Yes, thank God, the very telling of the story gives one a lift. We have forgotten the still majesty of the stars, above our fretful, feverish life, each in its own orbit, obeying the will of God.—*Joseph Fort Newton.*

Failure of Force

Zech. 4:6. "Not by might, nor by power."

Of all contrasts in history none could be more disproportionate than that between the Roman Empire on one side and Calvary's cross upon the other. Yet the Roman Empire has fallen and many another empire since, like children's blocks toppling in a row, but still that cross stands and haunts the conscience of the world. So I think Jesus sat many a day upon the hills above Nazareth and looked across the plain of Esdraelon, stretching mile after mile before His gaze. There the historic battles of the world had been fought. There the empires of the Euphrates and the Nile had clashed. Age after age violence had met violence and kings and pharaohs had fallen in futility, and Satan had never cast out Satan yet. It was from that vision, not first of an ideal, but of the facts, that Jesus went out determined, though He died for it, to introduce into the world a new and revolutionary ethic—meet ill will with good will, dare to break the vicious circle of evil answering evil, never fight wrong with wrong. Satan cannot cast out Satan.

—Harry Emerson Fosdick.

Watcher's Face Wore a Smile

John 16:33. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Stevenson's grandfather, when a boy, was out with others in the boat used in building the Bell-rock lighthouse. A storm arose and it seemed as if the boat could not live. After twenty-seven hours of anxiety the little lad crept up the cabin stairs and looked out. All around was a mountainous sea. On deck stood a solitary watcher. As the lad looked he saw a smile upon the watcher's face, and into his troubled heart stole confidence and peace. So Jesus stood alone amid a howling tempest of hate and sin, with a smile upon His face. "In the world ye shall have tribulation. But be of good cheer. I have overcome the world." If we look we can find our confidence there.

—Dr. James Reid.

A Notable Ordination

Heb. 12:17. "Inherited the blessing."

Sankey, the Gospel singer, has had many imitators. One, as the following story shows, may be regarded as in the true succession and wearing his mantle. He narrates that toward the close of the last century he took Gipsy Smith for a drive in Prospect Park, Brooklyn, when the following conversation took place.

"Do you remember," said Gipsy, "driving out from London one day to a gipsy camp in Epping Forest?"

"Do you remember a little boy standing by your carriage, and you put your hand on his head, saying you hoped he would be a preacher?"

"Yes, I remember it well," answered Sankey.

"I am that boy," continued Gipsy Smith.

What a notable ordination! . . . Long may the bright succession run.—*F. L. Wiseman.*

Something He Must Say

Acts 20:38. "They should see his face no more."

A woman from New York City wrote to The Atlantic Monthly (August, 1940) saying that she attended a prayer meeting at Wellesley College in 1893, where Phillips Brooks spoke.

"The old College Hall chapel was crowded. His talk was what it always was—something to carry in your heart. When his time was up he stepped forward, saying, 'Girls, my time is up, but there are still some things I want to say to you, things I *must* say tonight. May I go on?' With one accord we called back, 'Yes, go on.' The fervor, the intensity of his words made a tremendous impression. In a week, or ten days at the most, he was gone. I have often wondered whether he felt that never again could he bring a personal message to us."

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Seeing the Invisible

Heb. 11:27. "as seeing him who is invisible."

The world of classical literature, speculative philosophy and dreamy abstraction is hardly the world of Henry Ford. His is the world of an intense realism. He visited the World's Fair. He saw and admired what six million and many more millions saw and admired. But unlike many of them, Mr. Ford has the faculty of seeing the invisible. After surveying the exhibits and remarking what a wonderful stimulus and inspiration they should prove to coming Americans, he blurted out a typical Fordism: "Look at the nations represented here. These exhibits show their character. They have sent here the things they are really proud of, the things they want to be judged by. They haven't sent exhibits of their bombs, their poison gas and samples of their concentration camps. They are really not proud of these things."

Yes, Ford did see the exhibits depicting progress in public health, better homes, better foods, better transportation—all these and more. His visit and remarks are made memorable however, not through the things seen, but the things unseen. He rejoiced that army tanks, airplane and other bombers, submarines and all else that are instruments of diabolic destruction of our fellowman, were this time conspicuously absent. Ford saw the INVISIBLE.

Realism to Date

2 Pet. 1:10. "Make God's call and choice certain."

The smiling graduating classes with cap, gown and parchment have been dismissed, many to join the great army of defense of our nation, and may see war work at home. As usual, they heard flowery orations on the merits of honesty, ambition, virtue, work and thrift—all good and let no one decry their need. But an examination of commencement, baccalaureate addresses and sermons this year reveals that they heard much more. They surely heard much less of platitudes and generalities than in former years. A few excerpts: "If we are to avoid regimentation, we must exert active effort to order our own scheme of life."—"The real problem in your young life is: How far can legislation go and still register a gain for all the people?"—Whether we endorse such advice or not, it is significant that Modern Youth is hearing the thunderous demand of Social Ethics, Political Government and Applied Religion to the needs of modern life as never before. There

~ New Scribner Books ~

Jesus

In the Light of History

by A. T. Olmstead

An entirely fresh, brilliantly controversial but reverent recreation of the story of Jesus—here, a leading Old Testament historian goes directly to the sources for new light on the everyday life of Jesus' day. $2.75

Austin Pardue's

Timely new book

Your Morale

An enheartening, forthright and very human book by an author with a rare gift for individual relations—the reader feels that these pages were intended for him alone. A vast store of intensely interesting, apt and revealing anecdotes will hold the attention of any one seeking a personal religion. $1.50

The Message of the Lord's Prayer

by Igor I. Sikorsky

"An inspiring work . . . it is a message which Mr. Sikorsky has well understood, and brilliantly makes us understand."—*Pulpit Bulletin* $1.25

2ND PRINTING

Faith Under Fire

by Michael Coleman

From the heart of bombed London comes this stirring testimony of the place of religion in our war-torn times. $1.50

at bookstores

Charles Scribner's Sons, New York

are "Stout-hearts" among this army of educated youth. May they never be discouraged. They must make a better job of social living than their elders. God bless them every one.

Character Patterns

Col. 1:10. "Grow into fuller knowledge of God."

Man's instincts, impulses or urges represent those social forces which are the very core of our social institutions, and of course our character. An efficient church-worker will have this character blueprint constantly before him.

1. The Physical or Fundamental Instinct or Desire. (a) Desire for food and self-preservation. (b) Desire for sex-mating and home development. (c) Desire for play and recreation. (d) Desire for protection from pain.

2. The Acquisitive Instinct. (a) Desire to possess. (b) Desire to accumulate. (c) Desire to create.

3. The Intellectual Instinct. (a) Desire to know as mere curiosity (short-lived). (b) Desire to know for practical purposes. (c) Desire to know relation of facts (permanent). (d) Desire to have truth prevail.

4. Social Instincts. (a) Desire for mental contact. (b) Desire for recognition as a personality, rather than a cog-wheel. (c) The desire to imitate. (d) Desire for appreciation (one of the greatest). (e) Desire to domineer or self-assertion.

5. Aesthetic Instinct. (a) Recognition of certain types in others. (b) Recognition of physical and mental perfection. (c) Response to rhythm and harmony. (d) Response to color and degrees of light. (e) Desire for ornament and decoration. (f) Recognition of certain conditions in nature. (g) Recognition of certain modes of conduct. (h) Recognition of achievement and instinct of workmanship.

6. *THE MORAL OR RELIGIOUS INSTINCT.* (a) Desire to conform to a Group Standard. (b) Desire to conform to a Personal Ideal. (c) Desire to conform to a Community Ideal. (d) Desire to conform to will of a Divine Being (greatest of all). Memorize and Illustrate.

Liberty's Test-Tube

I Jno. 4:1. " . . . test the utterances . . . "

There is no more sure index of a vacuous mind—this Fourth—than the sweeping indictment that "all men have their price"—"all government and constitutions are archaic"—"all educational systems are antiquated"—and "all religion is pure 'bunk' and opiate" Epithets and "throwing of custard-pie" adjectives are poor substitutes for Facts. As a reaction to a maudlin idealism and hectic optimism—the Prophets arose—but a true prophet is a Deliverer, never a Demagogue! He must have a real medicine-kit, and he must have demonstrated that he can take and has taken his own medicine.

Without Apology

I Cor. 3:19. "For this world's wisdom is foolishness to God."

Much has been said against the "foolishness of preaching," and we have heard a whole lot of real childish prattle under the guise of spirituality and scholarship. But unless preachers themselves are "foolish,"—we'll stake the average sermon in content and treatment today, as far above other fields in "average" worth and value. The real "foolishness" is on the other shoe. It is still true, as in Paul's day, "For those who are on the way to destruction, the story of the cross is nonsense." Preachers who "major" and "minor" in Advanced Economics and Applied Social Sciences; who have worked in "boom and slump" Industrial Communities; who keep abreast of the world's thought in current events and reading, and who know their Bible—may not be "popular" or "forceful" pulpiteers but pray don't call them "fool preachers." Dig up another term for the Christian philosophy they preach.

My Country 'Tis Of Thee

Heb. 12:1. With such a crowd of witnesses . . . throw off . . . run . . . fix . . . "

Our fight for freedom started with the Renaissance, Revolution and Reformation periods. These three R's made an indent—in a nearly 200 year span. We cannot forget so easily. We had a lapse within the past three decades, when the manipulators stealthily overpowered us. America still leads the entire world in free schools, free press, free government, free speech, free religion and freedom of enterprise. We are not down-hearted nor discouraged. God will raise up leaders after his own heart. "Eternal vigilance is the price of liberty" still. "God give us men. A time like this demands tall men, strong men . . . "

Sharing Each Other's Woes

Luke 13:34. "O Jerusalem! . . . how often have I longed . . . now I leave you."

Jesus was not a cloistered mystic nor an extreme individualist. He wouldn't have been in line with the work of the older prophets—had he not a message for the *nation.* Jesus believed in an extreme Social Solidarity, whether we do or not, and it was not a vague, dreamy and impractical one. He tied himself up with the interests of the whole number. He loved the

individual no less, when he loved and "wept" for his nation. Jesus does not exhibit the same dexterity as many so-called "Bible scholars", who develop a philosophy that stresses a large place for "saved individuals" in a "lost society." Jesus left the "remnant" to be saved ideas to Isaiah; the teachings of "individual responsibility" mostly to Jeremiah, and the further development, that each man "pays for his own sin" to Ezekiel. The nation that rejects him is doomed!

Customs and Character

Ephes. 5:17. "Understanding what is the will of the Lord."

F. L. Allen in "Only Yesterday" comments on "Revolution in Manners and Morals" as culminating in the early 20's. He lists as causes —"the post-war disillusion, the new status of women, the Freudian gospel, the auto, prohibition, the sex and confession magazine, and the movies." In fashion, he cites: "make-up of eyes, general use of lip-stick, smoking of cigarettes by women, drinking together by men and women, frank sex conversation, books and theaters, petting-parties." Evidently, night-clubs and speak-easies developed later. It would be strange indeed, if the Church was not affected by this new social phenomena.

Nature and Religion

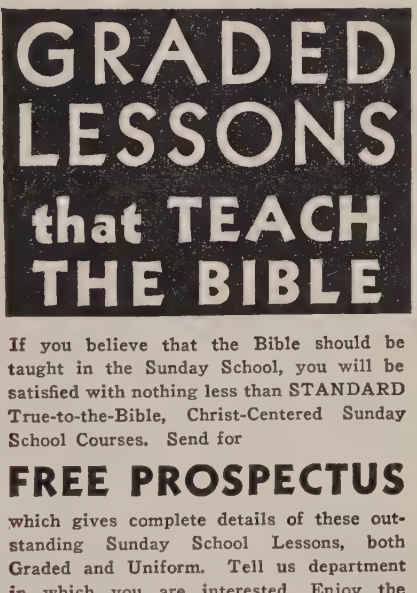
Ps. 8:3. "When I consider thy heavens . . ."

Some one said, "poems are made by man, but only God can make a tree." The definition of a Temple originally meant a "forest" or "sacred grove." Read Frazier's "Golden Bough," and you will see the great part that trees, sun, moon, stars and harvest played before the rise of the monotheistic conception of God. Emerson says, "out of nature arose the Bible." Goethe, "nature is the garment of God." He who cannot find God in nature will hardly find Him in Bible, creed, church history or religion. Appreciation of Nature and her God, gives one a *cosmic consciousness*, a *respect for law* and the *principle of co-operation*. Inanimate nature plays no tricks upon us, it's this thing called human, or is it inhuman nature which does that.

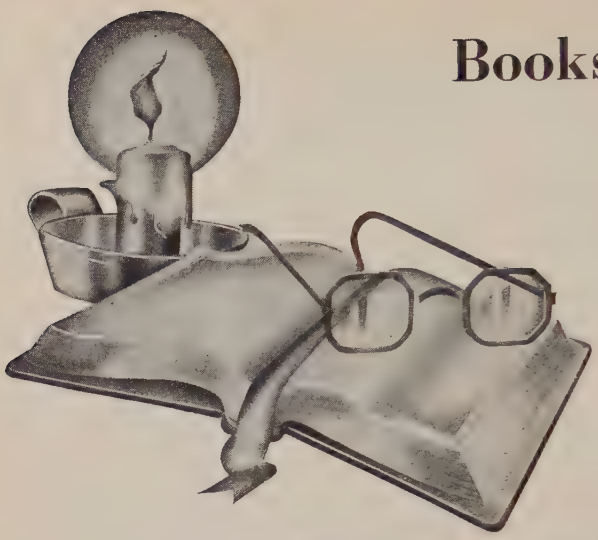
Lady Luck Bows Out

Acts 19:25. "By this craft we have our wealth."

Enemies of Youth! Suppose we mention the Slot Machine and its new cousin—the Pin Game, that innocent marble-rolling device which has in large letters "For Amusement Only—No Gambling." The slot machine player loses 40 cents of each 100 cents he invests. The figures for the test come from New York City, where they are vainly trying to break up the "racket." One machine played 5,835 times, returned 57.2 per cent. The machines will be tested 200,00 times to discover the law of averages and the law of series. The law of common sense, the most uncommon thing in the world today ought to convince, that machines, like dice and guns can be loaded against you. Games of chance are a most prolific source of political graft and community crime.



Books! Books! Books!



I was in Hell with Niemoeller
Wings of Healing
Jesus in Action
Horizons of Scriptures
Worship in Song
Christ Triumphant
Along the Bethlehem Way
Christian Worship Hymnal
Famous Exployers
Musings Of An Angler
Dialogue in The Desert
When You Go Stories

I WAS IN HELL WITH NIEMOELLER
By Leo Stein, Revell, $2.50.

This is not a pleasant book. Sections of it are grim reading. But it is an important book.

Leo Stein was in Moabit prison and then the Sachsenhausen Concentration Camp with Pastor Martin Niemoeller.

Any book on Niemoeller is of interest to those multitudes for whom this Pastor has come to symbolize Christian resistence, within Germany, to the terror and paganism of Hitler.

While Martin Niemoeller's name is well known to many, few know very much about him. Leo Stein supplies that information by reporting lengthy conversations with this German U Boat Commander and then Pastor of the influential Church of Dahlem.

At first Niemoeller was attracted to Hitler, seeing in him one who would restore the German Church after the secularization and selfishness of the Weimar Republic. This German Pastor is not a democrat but could probably be called a monarchist who would welcome the return of the monarchy if it supported the church.

The author gives, as near as he can remember, Niemoeller's account of an early interview with Hitler. "He promised us," said Niemoeller, "financial support, control of the schools and real collaboration on the part of the State if he should attain power.

"We were all very favorably impressed with his talk and with his apparent modesty—and I know that from that day on, until our eyes were opened, Hitler had the full support of the Protestant Church in Germany."

Then Hitler came to power. "What prevents you," said Hitler to Niemoeller, "from recognizing that I have supreme power over the church and its doctrines? —Jesus Christ was only a man and a Jew to boot. Why shouldn't I, who am more powerful than Christ, have the right to establish a new dogma for the Church?"

The center section of the book describes Niemoeller's ideas on Hitler, his ideas on the Jewish persecution and the Nazi Creed, and form the most interesting section for the mind that is interested in a modern Saint's analysis of the phenomenon of Nazism.

Through the whole book the stature of Niemoeller increases. One stands amazed at his courage, his gentleness and the depth of his faith, under torture. His quality of soul captures even the hardened and desperate hearts of his fellow prisoners and his prison guards.

The scene of Niemoeller before Gritzback, Goering's personal aid, sounds like a chapter out of the Roman persecutions.

"Think of yourself," said Gritzbach to Niemoeller. "Do you know what the consequence of your refusal to sign this letter (of renunciation) will be? The government is determined to indict you for high treason if I should fail in my efforts to get you to change your mind.—Come, be reasonable—you have a wife and children." To which Niemoeller replies, "As an Evangelical pastor, I have no right to think of my personal happiness. I am a servant of the Faith."

In these dark days we can all be lifted by this German Pastor's faith. The author describes the horrors of the Sachsenhausen Concentration camp, more horrible perhaps because the author deals with them with some constraint. This is not "just another book."

Upon finishing the story one finds it hard not to let his heart be so flooded with a pity for the sufferers from Nazism that pity soon turns to hopes of vengeance upon the Nazis. One is saved from this by remembering that the story is about a German Pastor who endures these horrible sufferings and yet by his faith keeps his own heart from violence and vengeance. It would be a disservice to Niemoeller to make his story an excuse for forgetting our own Christianity.

Read this book. It is an experience one does not soon forget.

—S. Edward Young.

ON WINGS OF HEALING
By John W. Doberstein. Muhlenberg Press. 104 pp. cloth. $2.00.

The pastor's ministry to the sick, sorrowing and suffering is one of the most important in his career. Every pastor has felt that material for this purpose was not plentiful. Here is a volume which fills a long felt need. It would be better to give one of these books to a sick person than to send flowers.

Looking at the physical makeup, one is struck with its beauty. Design and illustration is by W. P. Schoonmaker. Selection of type, color and arrangement are appealing. It is a fitting presentation for the excellent material. Cost of production seemed to be a secondary matter.

Now for the contents. Its primary object is to bring Christ's ministry to the sick and shut-in. Readings and prayers cover every phase of life, and all the church's ministry. It is one of the best collections I have ever seen.

But while this book is primarily designed for the k and shut-in, I would recommend it to all people. would be well to have a copy in every home. And would be well to fill one's soul with its contents, as tification for the day of trouble.

One feels like commending both authors and pubhers for a fine piece of work. And to recommend is both a privilege and a pleasure.

—*W. R. Siegart.*

SUS IN ACTION

Benjamin W. Robinson, Professor of New Testaont Interpretation, Chicago Theological Seminary. acmillan. 217 pp. $1.50.

This is a scholarly study of Christ as a positive perhality, in which the author endeavors to portray our rd in the active aspects of his ministry. Dr. Robson frankly states that he is "not trying to prove mething, but rather to linger a while with Jesus, converse with Him, to become better acquainted th His healthy spirit." The four sections of the ok are the Positive Personality, the Positive Proam, the Positive Use of Previous Religion, and the sitive Teaching. The preacher will be interested in e interpretation given here of many verses in the spel, and it is a study book, rather than one for asy reading."

This paragraph may serve as a summary of what r. Robinson has sought to do: "Jesus' followers were t to repress the action of the functions of their ing, but to let them find their fullest expression. he place to find that expression was in affirmative rvice to their fellow men. Jesus aimed at a soundly tive soul in a soundly active body. The man He ught to produce and in some cases so nearly succeeded in producing, was a man who was richly, totally, positively, affirmatively, constructively, harmoniously, and beneficently active in a single, simple but all mprehending life of 'doing good.'" (p. 214.)

A complete index adds to the usefulness of this ook as a reference volume.

—*Gordon W. Mattice.*

HE FAR HORIZONS OF SCRIPTURES

y Teunis E. Gowens. Revell. 160 pp. $1.50.

The five chapters of this book written by the pastor the Second Presbyterian Church of Louisville, Kenacky, are on the thesis that the life of Christianity not dependent on the preservation of any particular ilture, Christianity is a world-wide religion, and that is truth is inherent in every part of the Bible. The ook is not made up of sermons, but the book contains aterial for a great many missionary sermons and ddresses built upon the fundamentals of our religion. r. Gowens uses sections of the Scripture sanely, com-

NEW
BIBLE QUIZ'S
By
Florence A. Banks

Try one quiz book and you'll soon come back for the other.

Appeals to everyone young people's societies, women's church groups, Sunday Schools.

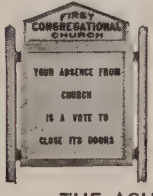
2 volumes each $1.00, postpaid

FLEMING H. REVELL CO.
158 Fifth Ave New York

GOWNS
for the
PULPIT and CHOIR
by
Experienced Craftsmen

Cotrell and Leonard, Inc.
Established 1832
485 Broadway Albany, N. Y.
Quality Materials, Dependable Service

Electric Lighted
CHURCH BULLETINS



Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please be sure to mention name of your church.

THE ASHTABULA SIGN COMPANY
Dept. E Ashtabula, Ohio

PULPIT BIBLES

Nothing is more appropriate as a memorial of a loved one, or appreciated so much by the church and pastor, as a beautiful OXFORD PULPIT BIBLE.

Appropriate lettering in gold at a small additional charge.

OXFORD PULPIT BIBLES

Handsomely bound, printed on paper that is strong and easy to turn, in clear, readable type. Oxford editions are preferred by all who are looking for lasting value. Remarkably moderate in price, too.

Send for our new descriptive circular

OXFORD UNIVERSITY PRESS
114 Fifth Avenue, New York

prehensively and effectively in working out his worthwhile theme. It is a good book to study when the lines of missionary effort are of necessity being temporarily withdrawn because of war.

—Charles Haddon Nabors.

WORSHIP IN SONG

D. Appleton-Century Company.

The appearance of "The Battle Hymn of the Republic" inside the cover will mark this as a war-time publication. Credit is given by the editor, C. B. Parker, to H. Augustine Smith for "his generous co-operation."

This book is all that it claims to be, and its selections are made with careful discrimination. Many of the more recent hymns are found in this volume. For churches which do not use the official hymnal of their respective denominations, it would be very difficult to find a more appropriate volume than this. It contains 367 selections, but these are so wisely chosen that they are adequate for all purposes of Christian worship. The forty-four responsive readings maintain the high standard of the hymns section of the book; and the "Aids to Worship," though brief, are sufficiently serviceable to those who use this book. The appearance of the volume adds to its merits.

William J. Hart.

CHRIST TRIUMPHANT

By Warren Mosby Seay. The Broadman Press. 154 pp. $1.00.

Both preacher and layman will welcome this little volume. The eighteen brief chapters include such arresting and suggestive subjects as "The Drama of a Towel"; "The Set Face of Jesus"; "The Tears of Jesus"; "The Taunted Life"; and "The Resurrection Joy."

The scholarly author, a native of Virginia, has served several pastorates in the Baptist Church during the forty-one years of his ministry, and has also held various official positions in his denomination.

There are no dull paragraphs in these sermons. The terse sentences grip the reader, as they must have the congregation. An occasional epigram flashes forth from the pen of the writer. The author recognizes the value of illustrations and makes free use of them.

The minister will here find sermons of a high order; and the layman will turn to these pages in his moments of devotional meditation.

William J. Hart.

FAMOUS EXPLORERS FOR BOYS AND GIRLS

By Ramon P. Coffman and Nathan G. Goodman. A. S. Barnes. Cloth. 161 pp. and index. $2.00.

The Barnes Co. has published several books for boys and girls uniform with this one. I have examined all of them, and they are all good. To say that is to commend this volume. I have tried them with children; and I have checked their circulation in the local library. They are all excellent.

In this volume the famous explorers of history pass in review. The stories are well and simply told. Each is illustrated with photographs. The physical makeup of the book is excellent, like the rest. One hesitates to praise too highly, but this volume is a "must" volume for children.

W. R. Siegart.

MUSINGS OF AN ANGLER

By O. Warner Smith. A. S Barnes. 187 pp. $2.00

This is a book which seems to have been written outdoors and will have an appeal to a wide variety of readers. The author is an editor of OUTDOORS MAGAZINE. Clergyman, ornithologist, naturalist, angler, editor might give a slight description of him.

Angling has appealed to many people. Many of Jesus' apostles were fishermen. I suppose no follower of the rod and creel can escape philosophizing. At any rate this volume has a philosophy running through it which is worth studying. Here, in this volume, lives a gifted sportsman who knows nature, and who knows man. He also knows how to write. The gentle music of the trout stream play an obbligato; the creatures of the woods and fields live through the pages. This is a book over which one can muse at length, with pleasure and profit.

W. R. Siegart.

A DIALOGUE IN THE DESERT

By Gerald Heard Harper & Bros. 74 pp. $1.00.

One hardly knows what to say about this little book. It is distinctly different. It deals with Jesus' temptation in the wilderness, and is a psychological attempt to fathom the mind of Jesus during that experience. In form it is a dialogue between the devil and Jesus. Arguments are advanced on each side. Jesus wins out, and proceeds to begin His earthly mission.

One may think it is highly audacious to put thoughts into the mind of Jesus, and then to give words to these thoughts. Personally I found the little volume interesting and thought-provoking. It is done with a devout spirit. It is, at least, worth a hearing.

W. R. Siegart.

WHEN YOU GO STORIES

By John Curry Walker. Revell. 155 pp. $1.50.

Dr. Walker is a widely travelled man. Out of his experience he tells these stories. They have a wide appeal, because they deal with places and people. These places and people are known to the author. He speaks from his experience.

There are thirty-eight stories in the volume. Each is well told, and may be adapted to many uses. Such stories are not plentiful. This volume will be welcomed by all those who deal with children and young people, because it will be a source from which much of value may be obtained.

W. R. Siegart.

EVERY ONE THAT BELIEVETH, Expository Addresses on Romans, by Harold J. Ockenga. Revell. 256 pp., $2.00

In the twenty-four chapters composing this volume, the pastor of the Park Street Church in Boston, presents the doctrinal and practical teachings of the Epistle to the Romans in a sane, scholarly and comprehensive manner. These addresses were preached from the author's own pulpit, and broadcast; and the publication of them in this book is due to the demand of listeners to have them in readable form. The doctrines discussed by Paul in this epistle are the great doctrines of the Christian church, and the discussion of them presents a full statement of the essentials of the Christian religion. In much the same way, the instructions on practical living cover the whole range of one's experience. On both of these matters, Dr. Ockenga has done a good job and his sermons are strong, and yet easily read.

—Charles Haddon Nabers.

THIS BUSINESS OF BEING CONVERTED, by Ralph G. Turnbull. Revell. 160 pp., $1.50.

The pastor of the Elim Chapel in Winnipeg, Canada, gives fifteen pulpit messages on the fundamentals of the Christian religion from the viewpoint of close adherence to the Scriptures—laying particular emphasis on the definite requirements set forth by Jesus Christ, and by the writers of the New Testament. The outlines are carefully and comprehensively formed, and worked out as carefully and as comprehensively There are in these messages a direct punch and a persuasive positiveness that gives them much power. The sermon, "A Pattern Christian," is the best study of the disciple Andrew I have ever read, and a great biographical message

—Charles Haddon Nabers.

PRAYER MEETINGS

Tourists Along Life's Highway

(Let the young people assist in making the nouncement for this service in the form of d-map, with Scripture references marking e way. Color should be provided with plenty small flags. Refreshments provided after e service may be served from an improvised oad-side stand.")

Invocation.

Hymn: "Sun of My Soul, Thou Saviour ear."

Psalm: 119:105-112 read responsively.

Hymn: "Rock of Ages . . . "

Scripture: Jer. 50:1-10.

Hymn: "My Faith Looks up to Thee."

Pastor: Read "Judean Hills are Holy," by illiam Stidger, or "Intimate Stranger," by lith M. Thomas, or other suitable verse.

Hymn: "Lamp of our Feet, Whereby We race."

Pastor: Text, "They shall ask the way to ion." Jer. 50:5.

They shall ask their way to Zion,—because they ean to get there. Their faces, purpose, intent, being ion. One fact needs stressing, namely, there is no e in asking the way to the Kingdom unless there is desire to walk the way that leads thereto.

The question, "How may I be a Christian?" is often ked. The only way to ask it is with a sincere in- ntion of living according to the rules, meeting the andards. Nobody ever asked the way to Zion, God, eaven, Kingdom, in whose heart there was not the rge, the wish, the desire, the prayer, to reach the al. All life is led of the ideal. He only can go up ho first looks up. A man will find his way to the ngdom of righteousness and the realm of brotherhood ly when he begins to be in want. Wants are the en ways of life. The paths that hold our feet are e desires that hold our hearts. Nobody ever gets to ny place without first wanting to be in that place. We sually manage to find the time and the way to do hat we want to do. There are many excuses, which re not reasons, why some people do not attend church. he reason, which is seldom given, is that they do not ant to go to church. The rule works out in all life's elationships.—**From "Looking Toward Zion," Richard raunstein.**

Hymn: "Lead Kindly Light . . . "

(If possible to secure "Hymn Stories," read he story of the writing of this hymn, after the inging of the first stanza, by one of the young eople. Then let congregation join in singing ther stanzas.)

Prayer: (Especially for the gift of the Holy pirit to descend upon those who are seeking he way).

Hymn: "Behold, a Stranger at the Door." Pastor issue invitation for any person desiring o come forward to declare acceptance of Jesus Christ, during the singing of this hymn.)

Benediction.

No. 16-D

Streamlining in folding chairs—beautiful, comfortable, durable, economical. An added feature of this chair is its beautiful emblem, omega combined with the cross, symbolic of Christ as the end and consummation of all things.

This chair is made of pecan, a hard wood with a beautiful grain. Send for prices, without obligation.

We manufacture a full line of Sunday school furniture. A number of the outstanding church-school buildings in America have been equipped with this furniture.

Inquiries Will Receive Prompt Attention

Standard School Equipment Co.

Siler City, North Carolina

A NEW BOOK

THE PREACHER'S DOORKNOB

By Dr. Leander M. Zimmerman

Cloth. 35¢, 3 for $1.00

Church Management: "Delightful little chapters in a delightfully attractive book. You will like it."

The Pulpit Digest: "A charming work. Delightful and full of worldly wisdom and kindly humor."

Order from

The Lutheran Pub. House

1228 Spruce St. Philadelphia, Pa.

Use "Dependable" DIETZ Supplies

A reminder to pray for the Boys

SERVICE HONOR ROLL IN PATRIOTIC COLORS

Removable name cards for listing the names of the boys in service

Write for Church supplies catalogue

William H. Dietz, 10 So. Wabash, Dept. 40, Chicago

PORTABLE COMMUNION SETS for Army and Navy Chaplains

C. M. ALMY & SONS, INC.

562 Fifth Ave., New York, N. Y.

II. Standing Invitation

(Arrange exhibits of Children's hand work in the Church Social rooms, or the Sunday School rooms, at least one week before Children's Day. This may include any items relating to Religious education, either in home, day school, or Sunday School. Children should be especially invited to this service, and light lunch may be served at the Church prior to the service. Secure prints of Hoffman's "Christ in the Temple," or Briggs' "Worship at Nazareth" to distribute. You can secure these from Standard Publishing Company, or Perry Pictures, or from your Sunday School supply house. Decorate gaily with flowers and flags).

Invocation.

Hymn: "Jesus Loves Me."

Psalm: 67 and 127. (May be assigned to mothers).

Hymn: "Tell Me the Old, Old Story."

Scripture: Matt. 13:38. Matt. 18:1-6. Mark 7:27. Mark 9:37.

Hymn: "There is a Green Hill Far Away." (Tell story of writing of this hymn by Katherine Hankey).

Reading: "The Workshop at Nazareth" by Main Briggs, page 100 of Christ and Fine Arts, Harpers. Have someone read poem "The Song of Joseph," by Mary Brent Whiteside, from "Christ in the Poetry of Today."

Hymn: "Tell Me the Stories of Jesus."

Prayer: Especially for the Children present, and for the gracious guidance of the Holy Spirit in making a world that will permit the children to become the kind of Christian world citizens God's will desires for them.

Hymn: "America, America."

(Have children march out with flags, while this is being sung).

Benediction.

III. Guide Books

(Invite young people graduating this spring. Decorate with school colors, as well as American flags and flags of Allied lands. Create atmosphere of world citizenship. Plan refreshments, not elaborate, but plenty of decorations, music, and color. Avoid attitude of pity; emphasize the unparallelled opportunity of the present for creating the kind of world Christian men and women want in the years to come, and need for leadership and self-forgetfulness).

Invocation.

Hymn: "God Calling Yet, Shall I not Hear."

Scripture: Romans 8:14-38.

Hymn: "This is My Father's World."

Scripture: Hebrews 10:26:39 and 11:1-13.

Hymn: "How Firm a Foundation."

Pastor: Heb. 11:27.

There is no genuine movement in life until there is a stirring of the heart. It therefore follows that life is largely direction. It is not so much where you are for the moment, but which way are you looking? Do we see only the bitterness and hardship of the situation or circumstance by which we are surrounded? Are we going on sour and cynical because things do not come our way? Location may be a matter of uncontrollable circumstances but outlook is a thing of the spirit. For the former one may not always be responsible but for the latter one is always responsible. Whatever the confusion and perplexity, its direction should always be upward and onward.

The primary question is not how rich or poor we are, or how successful, but what is our life's bent? It is a question that concerns the leanings of the soul, the strivings of the heart, the trend of the life. The Master said to the man in the parable of the talents: "Thou hast been faithful over a few things, I will make you a ruler over many." Not the things, but the fidelity. Not the things but the intent. Not the things but the goal,—faces Zionward.

At best our life's work is only the achievement of "a few things." That is the most any of us can say. But if our hearts have been true, if our ideas have been right, if our ideals have been high, if our standards have been lofty, then life is not a failure but a success. Carlyle said, "Man, it is not thy words which are all mortal, infinitely little, but the greatest no greater than the least, but only the spirit thou workest in that can have worth or continuance."

Can we live with our faces always toward the ideal? We cannot afford to live with our faces turned from the ideal. Not high standards make for strain. Low standards sap the spirit Low ideals break men down. The laws of God are not broken. Men break themselves against those laws when the life is not in tune. "Moses endured as seeing Him Who is invisible." His face, in all the shifting fortunes of his career, all the changing aspects of his existence, was always Zionward, Heavenward.—**Richard Braunstein.**

Hymn: "I Can Hear My Saviour Calling."

Prayer: (For inspiration, courage and faith to dare all for the campaign now on to make this a world of brotherhood and goodwill).

Benediction.

IV. The Art of Seeing People

Invocation.

Hymn: "He Leadeth Me, O Blessed Thought."

Psalm: 66 (read responsively).

Hymn: "I Need Thee Every Hour."

Pastor: Matt. 4:18-22.

There is refreshing evidence today that those who are called his disciples are beginning to get his way of looking at people. All this talk in churches about "wages," "housing," "working conditions," "child training," "child protection," and "law enforcement"—what does it mean? It means simply that Christian people are learning to see through these "secular" things to sacred personalities, and are discerning, with less and less vagueness, that all these problems of politics and business are, at heart, **human** problems.

It is a hopeful thing when people value people most; when "man's inhumanity to man" ceases. They are most God-like then, when the clearest thing on the

horizon is **other people.** Then when those others, that they can see with clarity and interest, are people beyond their own family, church, or nation, when they are of different tongue and color, then the Christians who can see them, "far-shining," become quite Christ-like.

The most tragic thing in the way of human handicaps is not physical blindness. It is that enfeebled condition of mind and heart that prevents one from seeing human personality, or "souls," as the most important thing in the world. The deepest cry of a really good and wise man is not for God to remove physical blindness, but to take the dimness of his soul away, to remove that veil which keeps him from seeing the sunlight of God's face, and the glow of eternity over all things- earthly, and mortal men as sons and daughters of the most high God.

That complete sight-giving, this total "taking out the blur," is the result of letting Jesus, the mighty Healer, lead one to a place apart, keeping still there, within reach of his enlightening touch, long enough for him to work in us that miracle of the completely-opened eyes by which we can see all things plainly, distinguish people from things, and at last, walking in that light he gives, behold him, the Supreme Person, "face to face."—**John Leonard Cole.**

Hymn: "Come Thou Almighty King."

Prayer: (For the coming of the Holy Spirit to guide the faithful into the channels where God's will desires their service and devotion to His Defense program).

Hymn: "Onward Christian Soldiers."

Benediction.

America At War

(Continued from Page 275)

lives lost, and it can't be helped. I'm just mean enough to hope they're gonna be Galyon's men, and none of mine, but I don't reckon it makes so much mind to You, all men bein' your critters. Blamed if I can see what You want to put up with fellers like this Galyon's got, but if I knew that, I'd know Your secrets, and that's not intended. I don't aim to pry—I'm just tryin' to get this whole thing straight in my mind. The idea of more killin' turns me sick and cold, but I reckon if You were ag'in it, You wouldn't have sent Hosea and Tom to me. Could be you'll have t' step in a time or two and help me keep 'em in line. They get excited easy, as I remember, but they don't mean harm by it. I wish . . . " his words faltered and ceased. He put his face down into his hands. After a long while, he stirred and whispered brokenly, "Remember me, O Lord . . . "

There is a good deal of sound philosophy in this statement, with respect to the present world situation. As with the Fighting Parson, may it send us to our knees in prayer, that we may search out God's will for ourselves and our world. *Willis J. Loar.*

Kilgen Organs

†

The Artistic Achievement of Seven Generations. In prominent churches throughout the land.

†

The Kilgen Organ Company
4443 COOK AVE., ST. LOUIS, MO.

Communion Ware in Chrome
Handsome as Silver. Less Costly
Untarnishable. Holds its Lustre
Send for Illustrated Folder
GOODENOUGH & WOGLOM CO.
296 Broadway, New York

FOLDING CHAIRS
BRAND-NEW STEEL FOLDING CHAIRS
Full Upholstered Seat and Form-Fitting Back
Rubber Feet
Send for Sample $19.50 a Dozen
REDINGTON CO. Dept. 89 Scranton, Pa.

CHURCH EMBROIDERIES
Bible Markers
Super-Frontals
STOLES—CHOIR GOWNS—CAPS
BRASS GOODS — SILK FLAGS — BANNERS
WM. LEHMBERG & SONS, Inc.
138 N. Tenth St., Philadelphia

Money For Your Treasury
Over 2,000,000
Sunflower Dish Cloths
were sold in 1941 by members of Sunday Schools, Ladies' Aids. Young People's Group, etc. They enable you to earn money for your treasury, and make friends for your organization.
Sample Free to Official
SANGAMON MILLS - Est. 1915 - Cohoes, N. Y.

Clergy Clothing, Cassocks
HEADQUARTERS for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE
NEW CATALOG on Request
NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.

Josephinum **CHURCH FURNITURE**

Architecturally and Ecclesiastically Correct

• Pews • Altars
• Woodcarvings
• Pulpits • Lecterns
• Wainscoting of
Artistic Excellence

Consult Our Planning Department Without Obligation

THE JOSEPHINUM
CHURCH FURNITURE CO.
Dept. E. Columbus, Ohio
"Craftsmen in Wood Since 1884"

Lectern

BRASS ALTAR FIXTURES

Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request.

J. P. Redington & Co., Dept. 800, Scranton, Pa.

PUBLIC SPEAKERS ! !

Let us prepare your sermons, speeches, lectures, articles, essays, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered.

Circular FREE on request

Continental Writers' and Speakers' Bureau
705 Railway Exchange Bldg. Montreal, Canada

MITE BOXES

For Missionary and Special Offerings. Catalog free. Samples of various styles sent on receipt of 25c.

Edwards Folding Box Co.
Manufacturers of Folding Paper Boxes of All Kinds
27 N. 6th St. PHILADELPHIA

Beautify Your Church
WITH
Manitowoc Fine Furniture

Write for Drawings and Prices
MANITOWOC CHURCH FURNITURE COMPANY
Dept. 6 Waukesha, Wisconsin

RAISE MONEY WITH
A MILE OF PENNIES
NICKELS DIMES
EASY TO GET

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Samples and Prices.
THE HARRISON CO. UNION CITY, IND.

DeLONG & DeLONG
CHURCH and SUNDAY SCHOOL FURNITURE
1505 RACE STREET, PHILADELPHIA, PA.

Vacation Bible School

(Continued from Page 273)

swimming, sewing, story telling, singing, reading the Bible.

Through her program I learned the more intimate side of the work being done.

The State Teachers College furnishes student teachers for the A. O. Thomas Daily Vacation Bible School, and gives college credit for their work. That means, of course, they work under critic teachers and supervisors. All of these supervisors have their A.M. degree, and some their Ph.D. Some of the special work is directed by heads of departments from the college faculty.

The garden attached to the school is cared for by the pupils under the guidance of the head of the biology department of the college. The garden is planted in the spring and early summer before the regular school is dismissed. It is in the height of the growing season during the summer session. By the time school opens in the fall it is ready for the care and attention of the regular students. In that way the garden serves many purposes and many children.

The pupils in the A. O. Thomas Daily Vacation Bible School have access to the shops, the speech clinic, the libraries, and the gymnasium of the college. In short, these pupils become an integral part of the summer session of the State Teachers College.

If it is true, as the scientists tell us, that we remember only one-tenth of what we hear, but three-tenths of what we see, and five-tenths of what we both see and hear, then teaching should be a combination of seeing and hearing, but with more emphasis on seeing. It is said that vision accounts for about 87 per cent of acquired knowledge; whereas all the other senses account for only the remaining 17 per cent. Education, like believing, becomes a matter primarily of seeing.

The child that watches a seed germinate and grow into a plant becomes more truly a naturalist than one who merely hears about it from some one else, or reads about it in a book. So with the child who is shown how to make the dresses worn by the women of Jesus' time. She will have a better concept of Mary and her tasks than the one who has merely read about her.

Searching the Scriptures can become an effective basis for a religious education whenever the search is accompanied by visual, tactile, and auditory images; whenever it is accompanied by activities which send the child to other

urces, and whenever he or she can "act it it"—dramatization.

There is a real danger of making religious ducation, even training in Bible study, so abract, so apart from daily life that it simply ill not go over into action. The child has the formation, but it is as ineffectual in his life the committing of nonsense syllables.

The Bible is a storehouse of great literature. ne needs only to search the book casually to nd some of the best stories for childhood pleasre and instruction found in any literature. In ading about Joseph's dreams, my child heard rther about his interpreting the dreams of e Pharaoh. Storying can become educational. he Hebrews were great story-tellers, and deended more than we do upon using stories for eligious instruction. Jesus simplified the story nto a parable, without which he seldom taught.

Therefore it is only natural that my child's nguage and literature should be founded on e Bible. Here she learns the King's English, nd whenever she hears the trite expression Another Red Indian bit the dust," she will not onfuse it with the biblical phrase "to lick the ust." She isn't ready for Milton's great poem, *amson Agonistes,* but whenever she is, I want er to know that it is not a book in the Old estament.

As modern life goes children have but little hance to become acquainted with the Bible. n their regular school work there is but little id about the Bible. Even those who attend unday school regularly are exposed to the Bible ss than an hour once a week. Ministers are eaving out Scripture reading from their sernons; or are allowing solos and anthems to relace it. Apparently the "silent reading" craze nust have hit the seminaries, for very few minsters are trained in reading aloud well.

So, at least 175 boys and girls between the ges of five and thirteen from this community vere given a chance to learn about the Bible n the school which does not cost them a penny o attend. True, they are given no academic redit for their attendance, but they are given chance to get special work by a trained teachr of remedial reading. They can get special vork in the arithmetic which they found difficult the previous year. Furthermore, the chool does not stop with the Three R's. It as the fourth—Radio.

Schools such as the A. O. Thomas Daily Vacation Bible School demonstrate the posibility of an education founded on the Bible. t demonstrates furthermore that religious intruction can be given to a mixed denominaional group without trespassing on the sacred

Pipe Organs

AUSTIN ORGANS, INC.

HARTFORD, CONN.

Inquiries Welcomed

COMMUNION TABLES

Beautiful Designs in Richly Carved Wood. Splendid For Memorial Presentation. Priced from $25.00 upward. Booklet of Designs Submitted On Request.

REDINGTON COMPANY, DEPT. 500, SCRANTON, PA.

Deagan Carillons

THE MEMORIAL SUBLIME

J. C. Deagan, Inc., Chicago

BUSY PASTORS ASSISTED

SPECIAL SERMONS: A secretarial service bureau in the preparation of Speeches, Discourses, Articles, Treatises to definite requirements - Moderate rates-Experience over 25 years.

AUTHORS RESEARCH BUREAU

516 Fifth Avenue, New York City

CLARK'S "ANTYPE"

CHURCH BULLETIN BOARDS

OUTDOOR AND INDOOR

INNER BOARDS & LETTERS

FOR HOME MADE BULLETINS

ILLUMINATED CROSSES

W. L. CLARK CO. Inc. Manufacturers Products

52 LAFAYETTE ST. NEW YORK

SEPARATE LITERATURE OF EITHER ON REQUEST

"THE SANITARY" Individual Communion CUPS

Convenient, Noiseless and Sanitary

The individual communion service permits an impressive ceremony. We introduced individual cups. We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for free Catalog with quotations.

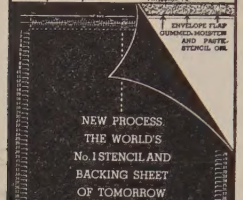
SANITARY COMMUNION SERVICE

Box 396-Dept. E. Rochester, N. Y.

See a Gospel sound film and be convinced of its effectiveness in presenting God's Word. Send today for descriptive booklet.

C. O. BAPTISTA FILMS (Dept. 13)

325 West Huron Street Chicago, Illinois



"NEW PROCESS"

Stencils and Backing Sheets NOW ONLY $2.15 per quire of 24 boxed. 5 Quires $8.75 Prepaid. 30 Day Money Back Guarantee. Name Machine. Size. NEW Self-feeding Post Card Stencil Printing Machine $8.10.

Pittsburgh Typewriter Supply

AGENTS WANTED

E336—4th Av. Pittsburgh, Pa.

CHURCH FURNITURE

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request

REDINGTON COMPANY DEPT. C SCRANTON, PA

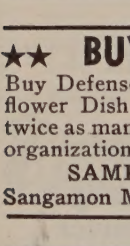
Distinguished, individual designs for every purse and purpose.

Send wording and size for FREE SKETCH and quotation — no obligation.

Illustrated booklet on request.

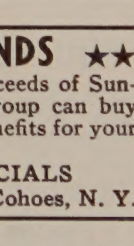
INTERNATIONAL BRONZE TABLET CO.

36 E. 22nd St., N.Y.C.



Choir and Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church. **DeMoulin Bros. & Co. 1153 S. 4th Street, Greenville, Illinois**



★★ BUY DEFENSE BONDS ★★

Buy Defense Bonds out of the proceeds of Sunflower Dish Cloth Sales. Your group can buy twice as many and gain twice the benefits for your organization.

SAMPLE FREE TO OFFICIALS

Sangamon Mills Est. 1915 Cohoes, N. Y.

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

creeds of any given church membership.

The cantata, which was given as the closin program of the 1941 session of the school, wa held in the college auditorium, and was attende by something like a thousand. Here agai members of the many churches in the city cam together in a joint worship. If the schoo accomplishes nothing more than the breakin down of denominational intolerance, it can b counted worthwhile. But it goes beyond thi point. It touches the lives of our children.

What Are We Fighting For

(Continued from Page 268)

is in the hearts of the people. It is in your hear and mine. It is in the white man's heart and th Negroes' heart. It is in the Christian's hear and the Jew's heart. It goes on. It must go o until men are more free than they have eve been.

The fascist counter-revolution can't stop i either . . . the counter-revolution to destroy th American revolution. The counter-revolutio to establish the supremacy of a race in the in terests of which the millions of men who do no belong to it must be returned to slavery, de prived of their right to speak, to print, to as semble, to worship . . . and to have a shar and a voice in their own common destiny.

To all parts of the world the sons of th American Revolution have gone forth to de stroy the fascist counter-revolution. They ar armed in their hearts with the knowledg and love of the freedom which our revolutio gave to the world . . . armed in their hand with the implements of war which the free me of America have fashioned for them.

Hitler once said that two worlds are in con flict and that one of these worlds must crac asunder. He was right for once. The worl of the American Revolution and the world o the fascist counter-revolution meet today o world battlefields. One of these worlds is al ready cracking asunder. It is the world of th fascist counter-revolution. The world of th American Revolution is marching on. Its great er destiny lies ahead.

CLASSIFIED

Open to subscribers. Sell your seldom-used equipmen Rate: Minimum, $1.00, 20 words, 5¢ each addition word. Business advertising not accepted for Classifie

FOR SALE: 1 set 13 vol. "The Minister' Annual," Ramsey, $10.00, postpaid. Writ R. J. L. McKelvey, R.R. No. 3, Woodstock, Il

FOR SALE: A lot of good used books, 25 each postpaid. Send for list. Alva T. Brown ing, 933—8th Ave. S.E., Rochester, Minn.

INDEX FOR JUNE, 1942

GENERAL

merica At War 275
ook Reviews 300
hurch Drama, Gass 280
hurch Methods 276
orrespondence Schools, Noffsinger 269
ily Vacation Bible School, Ryan 273
ditorials 274
ghting For What? Kernan 267
ustrations, Hart 292
ustrations, Phelan 297
nior Pulpit, Sessler 289
rayer Meetings 303
rayer Meeting Topics 279
ural Minister, Tiller 271
rmons 281

ARTICLES

orrespondence Schools, Noffsinger 269
ghting for What? Kernan 267
ural Minister, Tiller 271
acation Bible School, Ryan 273

EDITORIALS

onversion 275
it and Run 274
ise and Shine 274

METHODS

hurch Drama, Gass 280
oupons for Soldiers 279
reeting to Service Men .. 278
en At Midweek Service .. 279
issionary Minutes 277
ews Team 278
rayer Meeting Topics 279
eading Helps 277
ebuilt World 278
ave the Children 276

SERMONS

afety Zones, Nabers 283
elf, Fellows, God, Young 281
urning of Morning, Chisholm 285
hen Trouble Comes, Macartney 287

JUNIOR SERMONS

ood Fairy of Woods 290
ourists' Signs 289

ILLUSTRATIONS

ible in School 292
loom that Abides 294
haracter Patterns 298
rown Him Lord 292
Customs and Character 299
Draw Near and Kneel 294
Extracting Good 292
Failure of Force 296
Green Pastures 292
Had She Forgotten 294
Lady Luck Bows Out 299
Liberty's Test-Tube 298
My Country 298
Nature and Religion 299
Ninety and Nine 295
Notable Ordination 296
Realism to Date 297
Seeing Invisible 297
Sharing Woes 298
Something He Must Say .. 296
Stars in Blackout 296
Symbol of Faith 294
Things of Heart 294
Watcher's Face 296
Without Apology 298

PRAYER MEETINGS

Life's Highway 303
Seeing Poeple 304
Standing Invitation 304
Guide Books 304

SCRIPTURE TEXTS

I—Illustrations
O—Outlines
P—Prayer Meetings
S—Sermons

II Sam. 81:32 (S) 283
Psa. 8:3 (I) 299
Psa. 46:5 (S) 285
Psa. 50:15 (S) 287
Psa. 107:8 (I) 294
Psa. 119:130 (I) 292
Prov. 4:23 (I) 294
Jer. 31:35 (I) 296
Jer. 50:5 (P) 303
Zech. 4:6 (I) 296
Matt. 4:18-22 (P) 304
Matt. 5:16 (I) 294
Matt. 13:38 (P) 304
Matt. 17:2 (I) 294
Luke 13:34 (I) 298
Luke 15:4 (I) 295
John 16:33 (I) 296
Acts 19:25 (I) 299
Acts 20:38 (I) 296
I. Cor. 3:14 (I) 294
I. Cor. 3:19 (I) 298
I. Cor. 6:19 (I) 292
I. Cor. 10:31 (I) 292
Eph. 5:17 (I) 299
Col. 1:10 (I) 298
Heb. 2:9 (I) 292
Heb. 11:27 (I) 297
Heb. 11:27 (P) 304
Heb. 12:1 (I) 298
Heb. 12:17 (I) 296
II. Pet. 1:10 (I) 297
I. John 4:1 (I) 298
Rev. 6:17 (S) 281

UNION LESSON HELPS

on the International Uniform Lessons

SAFE TIME-TRIED

are based squarely on the Bible

Union Lesson Helps stand for and emphasize the foundation truths held in common by all evangelical Christians. Undenominational and uncontroversial, they can be used with safety in any Sunday school.

Write for free specimens

AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut Street Philadelphia, Pa.

PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen

1837 Marking 105 years of service to the church and clergy 1942

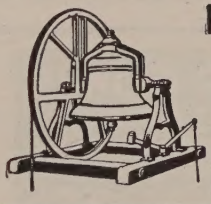
COX SONS & VINING, Inc.
131 EAST 23RD STREET, NEW YORK, N. Y.

PULPIT FURNITURE

Chairs, Communion Tables, Baptismal Fonts, Etc.

Fine furniture at factory-to-Church prices. State your needs.

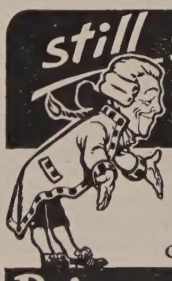
DE MOULIN BROS. & CO.
1116 South Fourth St.,
GREENVILLE, ILLINOIS



MENEELY BELL CO.

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS



still $2.50 for a fine single room with bath

$3.50 to $7.00 Double

1000 ROOMS · 1000 BATHS

Write for Maps and Booklet

George H. Newton—*Manager*

Prince George Hotel 14 East 28th St. New York, N.Y.

Reading and progress go hand in hand. Keep up your subscription.

VACATION
Bible School
IS JUST AROUND THE CORNER

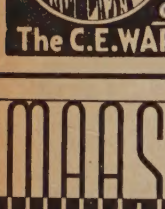
Hurry! Get organized for the best Vacation Bible School you have ever had! Ask for Free Prospectus about Standard Courses and materials covering four grades . . . Kindergarten, Primary, Junior and Intermediate. The *one* course in which all book materials required by the teacher are found in the teacher's instruction book for each class. Closely related to the Bible in every activity. For happy, enthusiastic classes, use

Courses by STANDARD

Send for copy of Vacation Bible School Handbook, by Wm. Verner Nelson. Just off the press, 20 chapters, 128 pages. Covers all phases of DVBS organization and teaching methods. 60c per copy. Dept. Dept. EX-6A.

THE STANDARD PUBLISHING CO.
8TH & CUTTER STS. . . . CINCINNATI, OHIO

WICKS
fine small
ORGANS
Highland, Illinois – Dept. EXP

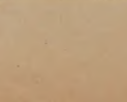


CHOIR GOWNS
PULPIT VESTMENTS
Hangings·Ornaments·Fringes·
·Furnishings and Supplies·
CATALOG FREE ON REQUEST
The C.E. WARD Co. New London, O.

MAAS CHIMES

Cathedral and Tower Chimes
WRITE FOR INFORMATION, 3015 CASITAS AVE., LOS ANGELES

BRUNSWICK
FOLDING CHAIRS
FOR EVERY USE
WRITE FOR DESCRIPTIONS AND PRICES
BRUNSWICK SEATING CORP.
LAWRENCEVILLE, VIRGINIA



WHERE TO BUY CHURCH EQUIPMENT

ALTAR SUPPLIES
Black, Starr & Gorham 295
Wm. Lehmberg & Sons .. 305
Redington Co., J. P. 306

BELLS AND CHIMES
Deagan, Inc., J. C. 307
Maas Organ Co. 310
Meneely Bell Co. 309

BIBLES
Oxford University Press 301

BRONZE MEMORIAL TABLETS
Int. Bronze Tablet Co. .. 308

BULLETIN BOARDS AND LETTERS
Ashtabula Sign Co. 301
Clark Co., W. L. 307

CANDLES & CANDLELIGHT SETS
Emkay Candles 266

CHAIRS
Brunswick Seating Corp. 310
Redington Co. 305
Standard School Equip. .. 303

CHURCH BULLETINS
Woolverton Printing 266

CHURCH FURNITURE
AMERICAN SEATING CO. 265
DeLong & DeLong 306
DeMoulin Bros. 309
Josephinum Furniture Co. 306
Manitowoc Furniture Co. 306
Redington Co., J. P. 308

COMMUNION SERVICE
C. M. Almy 303
Goodenough & Woglom .. 305
Redington Co 307
Sanitary Communion Service 307

DUPLICATORS, STENCILS, INKS
Pittsburgh Typewriter .. 308

GOWNS (Pulpit and Choir)
Cotrell & Leonard, Inc. 30
Cox Sons & Vining 30
DeMoulin Bros. 30
Nat. Ac. Cap and Gown 30
Ward Co., C. E. 31

HOTELS
Prince George, N. Y. 30

INSURANCE
Ministers Life & Cas. 26

MONEY RAISING
Edwards Folding Box Co. 30
Goodenough & Woglom .. 26
Harrison Company 30
Sangamon Mills 305, 30

ORGANS (Pipe)
Austin Organ Co. 30
Kilgen Organ Co. 30
Wicks Organ Co. .. 299, 31

PARISH PAPERS
NAT. RELIGIOUS PRESS 29

PUBLISHERS
Lutheran Pub. House 29
REVELL CO., FLEMING 263, 30
Scribner's Sons, Chas. .. 29
UPPER ROOM .. Back Cove

SERMON HELPS
Author's Research Bureau 30
Continental Writer's Bureau 30

SERVICE HONOR ROLL
Wm. H. Dietz 30

SUNDAY SCHOOL SUPPLIES
American S. S. Union .. 30
Standard Publishing Co. 299, 31

VISUAL AIDS
C. O. Baptista Films 30

WINDOWS (Stained Glass)
St. Joseph Art Glass Co. 30

Advertise in *THE EXPOSITOR* and get results